

Zion's Herald

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Zion's Herald

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THE CURRENT ISSUE.

East Greenwich Seminary, with portrait of Principal Blakeslee, occupies the sixth place in the constellation of educational papers.

The "New York Letter" will be eagerly scanned for latest Methodist news in that metropolis, outlined in the story and spirited style for which "Manhattan" is noted.

With skilled touch Dr. J. H. Twombly carefully handles the vital topic, "The Cry for Union"—an important and convincing paper, which no Methodist can afford to leave unread.

Into "The Still Hour" the reader is then led, where helpful words are spoken pertaining to the spiritual life.

Dr. J. H. Mansfield writes entertainingly and hopefully of "East University, Holly Springs, Miss.," which he lately visited.

A most interesting biography of "The First Preacher of the Black Hills," Rev. Henry Weston Smith, is provided by Rev. A. L. Cooper of Vermont; and Dr. J. W. Corvillier writes "in memoriam" of the late Mrs. Bishop Hurst.

On page 6, besides the usual amount of miscellany, Mrs. M. D. Wellcome gives a welcome "Bit of Flower Talk"; "Seveng" sketches "Art at Auction"; and Mary A. Sawyer tells the little people about "Hubert's Strawberries."

The Outlook.

The entire coast line of Greenland has never been surveyed. On the east coast, in particular, there is a stretch of 450 miles that has never been visited. Lieut. Ryder, of the Danish Navy, who has been doing some excellent work in mapping the fjords of West Greenland, proposes to explore this unknown region, and make a survey of it, as accurate as possible. It will take two years. His helpers will number nine—all picked men—and the work will be carried on in small boats (when practicable) and on sledges. The district is supposed to be uninhabited. The task is by no means an inviting one, judging from Nansen's experiences, but its very hardships have a fascination for adventurous spirits, and Lieut. Ryder is one of these.

The Argentine Republic is passing through one of its periodical financial crises. Gold has reached 300 premium, and a crash seems inevitable. Inflation, speculation, over-trading, have brought about this unhappy state of things. The government has issued more currency than it can redeem. Inflation has paved the way for reckless speculations. "The mortgage banks have issued *cedulas* without restraint whenever a land-owner has had his property officially appraised, and these have been heavily discounted in the market, and have practically added to the amount of depreciated paper in the country." Gold has been drained by over-trading, European manufacturers having unloaded their surplus stock so heavily upon the eager Argentines that the bonded warehouses are packed with goods for which there is no demand. The minister of finance is trying to pull through without repudiation, but the task will be a difficult one.

Less than one-half of the sailors who compose the crews of our naval ships are native born. The statistics show a proportion of 4,278 foreigners in a total of 7,946. This alien predominance has always been recognized as a source of danger in the event of war. It has also proved a hindrance to good discipline, since the majority of these foreigners have been criminals, "beach-combers," the vilest riffraff. It has been found as difficult to instruct them as to govern them. To remedy this evil, a bill has been passed by the House of Representatives which forbids the enlistment of aliens after July 1, 1891. Provision is made, however, for their enlistment on foreign stations in cases of emergency. It is also provided that five years' continuous service in the navy may be construed as residence for the purpose of obtaining citizenship. The enactment of this measure will probably tend to the enlargement of the apprentice system in which boys are trained for the naval service, and to increased rates of pay in order to induce intelligent Americans to choose the navy as a vocation.

Just a year ago the Harvard astronomers went to Peru to study the southern sky, erected their portable observatories and three small cottages on a summit 6,650 feet high, about twenty-eight miles from Lima, which they christened "Mount Harvard." Observations were begun on the 1st of May, and during the next four months more than 1,200 photographs were secured by the telescope. More than 26,000 measures of stars were taken by the "meridian photometer." In September, leaving this station in charge of one of his helpers, Prof. S. I. Bailey, the chief of the expedition, started southward with several assistants to find a new locality exempt from mists and clouds, with an open horizon, and easily accessible from the coast by railroad. They were so fortunate as to find in northern Chili, in the Desert of Atacama, an elevation which satisfied all these requirements. With these two stations—one in Chili, and the other in Peru—they hope to conduct with entire success the objects of the expedition. The authorities of both countries have shown a commendable apprecia-

tion of these students of science, in admitting their instruments free of duty, and granting them passes on the railroads.

The serene audacity with which the provisional government of Brazil carries out its programme of "reforms" by decree, under the name of a republic, is absolutely without parallel. The people have no voice, no franchise even; they are utterly stripped of their rights; and yet they are submissive. Evidently they have confidence in their revolutionary leaders, and the latter—to their credit, he it said—have not, thus far, abused it. During the past five months these military usurpers—for in strictness they are nothing else—have disestablished the church, proclaimed the liberty of the press, settled long-pending boundary questions, decreed universal male suffrage, established a colossal bank, and are now engaged in registering voters (all men of twenty-one years of age and over who know how to read and write), to whom will be submitted a constitution, which is now being framed by specialists and given to the press in sections for discussion, preparatory to the meeting of the Constituent Assembly in September. There is a chance for Fonseca to pass into history as the Washington of the United States of Brazil. It is to be hoped he will not spoil so grand an opportunity.

Now that the final adjournment of the Pan-American Congress is near at hand, some estimate can be formed of the probable results of its deliberations. Among these arbitration and reciprocity hold the foremost place. The negotiation of a general treaty is recommended by the republics of North, South, and Central America, and Hayti, to refer all disputes, differences, and contentions that may arise between any two of the nations to arbitration for settlement. Arbitration shall be compulsory upon all the nations in matters of diplomatic etiquette, territories, boundaries, questions of navigation, the enforcement of construction, or validity of treaties, and in other matters arising from any cause whatever. The only exception is in case a nation believes its independence is at stake; then arbitration shall not be compulsory. Says the *New York Tribune*:

"The war between Chili and Peru would have been prevented if those nations and Bolivia had been under moral obligations to submit their grievances to arbitration. The disastrous campaign in which Paraguay was overwhelmed with disaster and ruin would never have been fought if an international arbitration agreement had been in existence. Indeed, there has not been a war in Central or South America since the revolt against Spain—civil strife being excepted—which might not have been averted if the arbitration system had been in force by common consent of all the republican governments on the continent. The negotiation of a treaty on the bases proposed by the Conference will place every American nationality under obligations to submit its grievances against a rival power to arbitration before declaring war. It will be the greatest victory for universal peace ever achieved by statesmanship."

The Conference also adopted the report of the committee on Customs Union, which recommends that reciprocity treaties be negotiated between the several republics of the American hemisphere, each making tariff concessions, so that the peculiar products of them all may be introduced free into the others. To the adoption of the report, however, there were three dissenting votes—the Argentine Republic, Chili, and Paraguay.

The bill for restoring our merchant marine, which has received much favor both in and out of Congress, is that known as the Farquhar shipping bill. It has been favorably reported to the House of Representatives by the appropriate committee. Its principal provision is a very simple one—a governmental bounty of "30 cents a ton for every 1,000 miles traveled by an American-built ship or steamer in the foreign trade that is loaded or unloaded in United States ports." No particular line will be subsidized by it, and it offers no compensation for mail service. It is simply a tonnage bounty act, and in principle has worked well in developing the commercial marine of France and Italy. Its thorough impartiality and simplicity commend it as one of the best expedients yet proposed for the end in view.

The willingness of Chicago to furnish sufficient capital for an exposition commensurate with national progress and dignity, is, apparently, no longer questioned either in Congress or in the newspapers. The Senate bill for the World's Fair concurs substantially with that of the House, but adds a new section, providing for a naval review in New York harbor in April, 1893. The President is empowered to invite foreign governments to send ships of war "to join the United States Navy in rendezvous" at Hampton Roads, and "proceed thence to said review."

"The President is further empowered and directed to make arrangements for the unveiling of a statue of Christopher Columbus, at Washington, with appropriate ceremonies and civic and military parade under his general direction, after said naval review and not less than five days before the opening of said exposition, and to invite the attendance thereof of foreign representatives." Other features will probably be added before the programme will be considered complete.

New England Conference Report on Zion's Herald.

The committee on Zion's Herald, consisting of Drs. C. S. Rogers, W. H. Thibault, D. Sherman, and Revs. E. S. Best, C. A. Littlefield, and L. White, presented the following report to the Conference, which was adopted without discussion:

Zion's Herald, voicing now, as in its long, honorable past, the convictions of New England Methodists on the living,

earnest questions of the passing day, and carrying into our homes an uplifting power that makes for eternal life, has an important place among the factors wielded by the church for the establishing of the kingdom of Christ on the earth.

The exacting demands of the day on pulpits and Christian press, the race questions in our land, the battle against the liquor curse, the conflict with Romish error, the recasting of forms of statement of religious thought and belief, the social unrest pervading the civilized world—all find in Zion's Herald outspoken and vigorous treatment.

We think worthy of special mention and commendation the deeply spiritual tone sought to be given to the paper; the special attention given to the Epworth League, and to the general interests of young people; the Outlook department—clear, candid and thorough; the Sunday-school lesson department; the special editorials on the vital relation of ethics and pure spiritual life to the abnormal exorcismes on church life; the bold stand taken on the race antagonisms, and the encouragement of our young and new writers.

We desire to express our appreciation of, and gratitude for, the band of unselfish laymen who, without remuneration, bear the burdens, responsibilities and cares of this publication, and devote the profits to the support of our aged ministers.

We, as ministers of the New England Conference, will do what we can to advance the interests of the HERALD, looking forward to the time when its wider circulation will justify a larger expenditure in remunerating the best contributors and in furnishing a larger paper to its patrons.

We recommend, as visitors to the Wesleyan Association, Rev. E. M. Taylor and Judge L. E. Hitchcock.

The more a diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view but to perfect His people's graces. —Dr. Guthrie.

NEW YORK LETTER.

"MANHATTAN."

BISMARCK has resigned, so has McGregor, and both Europe and America are greatly disturbed. We must not, however, fall into utter despair. Other great men may possibly arise, and thus save the German Empire and the Methodist Episcopal Church from disintegration. That the one should have resigned after a suggestive conversation with the young Emperor, and the other after an equally suggestive conversation with his presidential elder, may perhaps help us to understand the voluntary character of this retirement, and the sudden conviction on the subject of baptism. Politics and hydraulics are sciences worthy of the deepest study, and in the ages to come will demand the best thought of which poor mortals are capable. Meantime we can only console ourselves with the thought that though the workmen leave, the work goes on, and so we wipe our weeping eyes, and "sorrow not, even as others which have no hope."

The St. Andrew's Church on the west side of this city has accomplished for itself and for Methodism a splendid result. Under the inspiring leadership and pastorate of Dr. J. M. King, it has taken on vigorous and permanent life, and will, if it is not already, one of the most prominent and influential churches in New York. The magnificent gifts which were made on the Sunday when the new chapel was occupied for the first time, have relieved all fears concerning the future; and when the main edifice is ready for dedication in the coming months, there will be no financial embarrassment to disturb the joy of this generous people. Dr. King has done in the past two years the best work of his life, and that, in the face of such a record as his, is saying a great deal.

The New York Conference has just closed one of the most delightful and harmonious sessions in its history. The Conference was entertained in the Calvary Church, West Harlem, and Dr. J. R. Day, by his courtesy and thoughtful attention as a host, made for himself an enviable place in the affections of his brethren. A generous lunch was provided each day in the school-room of the church for the Conference, so that the brethren enjoyed ample opportunity for social intercourse, and were thus enabled to cultivate that spirit of brotherhood which so marks our common Methodism.

Bishop Goodsell presided, and will be most gratefully remembered for his brotherly spirit and tender solicitude, both for the brethren and the appointees. His address to the young men seeking admission was simply magnificent. There was no appeal to the "amen corner." There was no ambivalence to which the "crank" might attach himself. There was nothing of the glib orator or the dilettante. It was broad, manly, inspiring, and in every way was worthy of such an occasion.

Dr. A. J. Palmer, the presiding elder of the New York District, presented a report which for thoughtfulness, directness, and comprehension deserves a place not only in the "Minutes," but in the larger literature of Methodism. The brethren who whine over the failure of Methodism in New York ought to read this report. It will do them good "as it doth the upright in heart."

C. W. Millard was the secretary. And where will a better one be found? Genial, attentive, thoroughly conversant with the duties of his office, greatly beloved of his brethren, he can easily understand the unanimity of his brethren in electing him to this position of trust and responsibility.

The New York East Conference met in Brooklyn at the Summerfield Church, of which T. P. Frost is the pastor. Bro. Frost, through illness, was unable to be present at the opening of the session, but later on, when he was publicly introduced, he made a very graceful and appropriate address.

Owing to the illness of Bishop Fowler, who under the episcopal plan had been assigned to this Conference, Bishop Andrews was called upon to preside. That he did so with great wisdom and impressive-ness, goes without saying. His address to the class seeking admission is regarded as one of the most valuable and important to which the Conference has ever listened, and during its delivery aroused great enthusiasm. The New York East Conference presents at each session problems of much gravity, which call for the most careful attention of the Bishop and his cabinet; but Bishop Andrews was wise, and firm, and kindly, and though in some instances the appointment was a disappointment, yet the result was the best possible under the circumstances.

Dr. G. P. Mains, though elected only a year ago, has made himself perfectly familiar with the duties

of his office, and served as secretary with great acceptance. Several visitors were gratefully welcomed, among them Dr. Merritt Hulbert, of Philadelphia, and Dr. W. L. Phillips, of Wilkesbarre, both of whom will be received with rejoicing when they are ready to rejoin their old Conference.

A very spirited debate took place on the question of "equal representation in the General Conference," and Judge Reynolds, on behalf of the laymen, made a very strong speech. Dr. G. E. Reed, whose presidency of Dickinson College is already a most extraordinary success, joined forces with Judge Reynolds; but Dr. Buckley, whose power and resources as a debater are possibly not excelled, if equaled, by any man on this continent, was on the other side of this question, and by an overwhelming majority the laymen were defeated. Of course the matter is only postponed. The laymen are coming to the front. They will soon demand, and insist upon, their rights. So long as the General Conference confined itself to ecclesiastical matters, and made no attempt to legislate upon other questions, then the ministry had every right to dominance; but now that we have taken it upon us to govern the homes and habits and amusements of our people, the laymen are beginning to ask, "By what authority doest thou these things?" And then Methodism in this age of the best democracy can't hope to maintain the anocracy of the past. Quarterly conference nominations by the preacher are not in harmony with the spirit of this generation. A Methodist minister with either the airs or the authority of a pope, is an anachronism.

Prof. Sheldon made a very fine address in representing Boston University. Calm, temperate, dignified, eminently thoughtful, and given in a simple, manly way, it met with much favor. Boston was well taken care of at this Conference, for not only was Prof. Bull here, sharing in the affection and companionship of the brethren, with whom he has been many years so pleasantly associated, but Dr. C. S. Rogers, of the New England Conference, made an address in the regular session.

What a pity it is that the business sessions of the Conference are limited to the forenoon, except, perhaps, the closing day! Why must we be flooded with anniversaries and meetings in the afternoon and evening, of little interest to the great majority of the preachers? Why not hold the morning session for minute business when the Bishop can preside, and then devote the afternoon and evening to other matters of great importance? What with the time taken in the morning session by secretaries and editors, who as a usual thing are listened to impatiently, and other matters of like character, the three hours are speedily consumed, and business which ought to have the fullest attention is rushed through in the most undignified and unceremonious way. Reports of great value, involving important issues and which demanded discussion, were not even read, but ordered printed in the Minutes, where few read them except the dear brethren who labored three or four afternoons in preparing them. And then, too, under the present order of things, very few men are heard from during the whole session. Half a dozen of the brethren virtually monopolize the larger part of the time, and are frequently heard, even when they have nothing to say. The scramble for recognition by the chair, three or four shouting "Mr. President," the attempt on the part of some to say smart things, may all be a necessity under our present plan, but to do such things in God's house, and in the transaction of business for God's Church, does not contribute very largely either to reverence or spirituality.

But the Conference are over, and the dear brethren are on their way home. May it be a great year with them all, and with the churches they serve!

Very few changes have taken place in this region. Dr. Bidwell Lane, one of the most earnest and devoted of our city preachers, was compelled to ask for a supernumerary relief through ill-health. It is to be hoped that by next Conference he may be ready for work again. Dr. J. R. Thompson was expected at Meriden, but our dear and gifted brother was unable to assume the responsibility of a pastorate at this time. A few months more, however, and he may take his place among his brethren. Rev. C. H. McAnney, of Washington Square, is absent recruiting his health, but his people with rare generosity insisted upon his return, and will supply the pulpit until he is fully recovered. Dr. Strobridge assumes the charge of St. Andrew's, and has as his associate Dr. J. M. King, who was elected to that important secretaryship which was mentioned in a former letter.

EAST GREENWICH ACADEMY.

The East Greenwich Academy, though bearing a different name and conducted under other auspices, originated in the year 1802, and was known as Kent Academy. It is, therefore, the oldest of our Methodist institutions of learning. It had then but a single building, sixty feet by thirty, and two stories in height, a few feet in front of the spot on which the present Academy building stands. Upon its organization in 1841, the Providence Conference adopted measures for the establishment of a Seminary within its bounds, which resulted in the purchase of this Academy. No one of our Conference schools has so beautiful and excellent a location. It stands on elevated ground on the western shore of the Narragansett Bay, presenting a view of both shores for a distance of twenty miles. From the observatory may be seen with the naked eye Warren, Bristol, and the cities of Providence, Fall River, and Newport. Persons who have visited Europe have pronounced the view equal to that of the Bay of Naples. Its seaside advantages, the mildness of the climate, and the healthfulness of the location, render it a most desirable spot for the life of a student. It is easily accessible, as it is on the main line of railway from New York to Providence and Boston.

Upon the purchase of the property, the trustees proceeded to the erection of a large and commodious boarding-hall, which in 1808 was remodeled and enlarged at the cost of about fifteen thousand dollars. They purchased additional ground, securing a campus of five acres in extent. A few years later the private residence known as the Winsor House was bought, and in 1858 the present Academy building proper, one of the three on its grounds, was erected. It contains a very superior chapel, commodious recitation-rooms, art room, rooms for literary societies, offices, cabinet, laboratory, library and reading-room. Across the street from the boarding-hall is the principal residence, acquired in 1888, with convenient and elegant parlors for use in the social life of the school, although he and his family, with the faculty, board with the students. All these buildings

are warmed with steam and lighted by electricity.

After the school came into Methodist hands, Benjamin F. Tefft was the first principal. He became known throughout the church as editor of the *Ladies' Repository*. The gentlemen who held the office the longest, previous to the coming of the present principal, were Robert Allyn, six years, Geo. W. Quereau, four years, and J. T. Edwards, seven years.



PRINCIPAL BLAKESLEE.

Rev. Francis D. Blakeslee, D.D., now at the head of the institution, has been longer in service than any other of our New England principals, and of those who were in that office in Methodist literary institutions when he took charge of the Academy in 1873, very few now hold the same position. He is of good Methodist stock, the son of the late Rev. George H. Blakeslee, of the Wyoming Conference, and was born at Vestal, Broome Co., N. Y., in 1846. In the War of the Rebellion he was a clerk in the field, and in the office of the quarter-master general in Washington at 1863-5; but at the age of eighteen he resigned his place, to which a salary of \$1,200 was attached, for the purpose of completing his preparation for college. He became a student at Wyoming Seminary, at Kingston, Pa., then in charge of that widely-honored educator, Dr. Reuben Nelson. He graduated with the first class of Syracuse University in 1872, having previously served eight months in the pastorate and one year as a high school principal. On his graduation he entered the ministry, and when in his first appointment, at Groveland, New York, in the Genesee Conference, he was called to his present position, where he remained until 1884. After his resignation he traveled some eight months in Europe. Soon after his return he was appointed to the charge of the Thames Street Church, in Newport, R. I., from which he was recalled to the Academy in 1887. He again visited Europe in the summer of 1889, and during his absence Wesleyan University conferred upon him the honorary degree of Doctor in Divinity. Under his administration the school has greatly prospered, the number of its pupils rising higher than at any former period of its history.

Like most institutions of its grade, the Academy has experienced checkered financial fortune, being dependent on its income from term bills to meet its current expenses. In its necessities, which have not been few, it has found noble and beneficent friends, but until recently it has been without endowment. In 1888 it received from the estate of the late Stephen T. Olney, of Providence, the sum of \$43,000, of which \$30,000 constitutes a permanent fund. It is hoped that this is but the beginning of such an endowment as will largely multiply the facilities of the school and enable it to do even better work than it has hitherto done.

The school has now twelve departments of instruction, including, in addition to the common English branches, several graduating courses. Ladies, as well as gentlemen, are admitted to them, and they find them fully equal to those in many of the so-called female colleges. Competent inspectors pronounce the instruction in English of a very superior grade. The college preparatory courses are adapted to the wants of those who propose to take the full curriculum and those who can take only a scientific or Latin-scientific course. Testimony is not wanting from some of the best colleges to the excellent preparation received here, and the standard is fully maintained. The instruction in the Commercial Department is as full and thorough as that given in the best commercial colleges, and at considerably less cost to the student. As a rule, its graduates do not find it difficult to obtain satisfactory positions. Its Music Department has, from the days of Dr. Tourjée, who founded here the first Conservatory of Music in America, been a specialty. The pupils are brought under the same systematic drill that would be given them in the best conservatories in Europe. The Department of Elocution is not a mere accident of the school, but receives the entire time of the instructor. Two years ago a Normal Department was opened, under the charge of a competent teacher, with the special advantage of a practice school in which the pupil is enabled to test the instruction received. Its utility and success thus far are very marked. In every department the school is doing good, honest work, and is proving itself worthy of the renewed attention turned to it in recent years and of the fullest confidence of its friends. The school is Methodist—that is, under Methodist domination and control; it is, moreover, emphatically a religious school, and under decided religious influence. Not only is the Bible a text-book, but a large proportion of the students are members of some

Christian church, a number are preparing for the ministry of the Gospel, and seldom does a term pass without conversions to Christ. In this respect it has been greatly blessed during the present year.

The Religious World.

—Bishop Hurst will be the Andover lecturer on foreign missions next year.

—In the Presbyterian Church at Sitka, Alaska, 25 persons united with the church at the last communion.

—Mr. Moody recently visited Princeton College, holding twelve largely attended meetings in three days among the students.

—Rev. E. M. Griffith, for twenty-two years a missionary of the English Church Missionary Society at Jaffa, Ceylon, died recently.

—In Pasadena, Cal., a business men's prayer-meeting is held at the Methodist church every Monday at 8 o'clock in the morning.

—The trustees of the Wesley Memorial Chapel at Epworth, Eng., have decided to purchase an organ and erect a minister's house.

—The Wesleyan Evangelists' Home at Birmingham, England, is progressing finely, hundreds of conversions reported as occurring last year.

—Rev. W. Hay Aiken, the well-known English missionary, has accepted an invitation to go to South Africa and hold a series of mission services in the colony.

—The annual Commencement of Garrett Biblical Institute at Evanston, Ill., occurs May 4-5; the Baccalaureate sermon will be delivered by Dr. C. W. Bennett.

—An English Deaconess House has been established in Jerusalem, where young Christian women are studying the Arabic language in order to reach the native women.

—Bishop Goodsell will preach the Baccalaureate sermon, and Bishop Newman will deliver the University oration, during the Commencement exercises of the University of Denver, in June.

—The *Bombay Guardian* says that a Miss Taylor connected with the China Inland Mission has adopted the Tibetan style of dress, and will proceed alone to that country as a missionary.

—The annual meeting of the Bishops of the Methodist Episcopal Church will be held this year in New York, beginning May 7, in the new Book Concern, corner of Fifth Avenue and Twentieth St.

—The Oakshaw United Presbyterian Church at Paisley, Scotland, is reported as never having been without a pastor a single day in 134 years; the present incumbent being only the fourth in the series.

—Hon. W. E. Gladstone has been engaged to write a series of articles on the Bible for the *Sunday School Times* and the *Good Words*, London. The issue of the *Times* for March 29 has the first article.

—Rev. Philip Schaff, D.D., of Union Theological Seminary, New York, accompanied by his wife and daughter, has reached Italy, and will spend several months in Rome in study in the Vatican library.

—The Southern Presbyterians are the first of the Presbyterian faith to enter the Congo State, Africa. Two missionaries of this church, one white and the other a negro, have just gone out to that promising field.

—Mrs. F. F. Scranton, of the W. F. M. Society of the Methodist Episcopal Church, has been obliged to leave Seoul, Corea, on account of ill health. She is now in Yokohama, and if she does not improve, will come home to America.

—The Salvation Army reports over 7,000 penitents at its altars in the United Kingdom within four months. In the poorer parts of London the Army has erected six "shelters," supplying for the destitute 776 beds and 10,000 to 12,000 daily meals.

—A series of statues are being made for the Episcopal Theological Seminary in New York City by J. Massey Rhinde, the well-known sculptor. The principal figure is that of Christ, represented as the Good Shepherd. The statues will be about five feet in height, cut in marble.

—A great day for Denver Methodism was the laying of the corner-stone of the new University Hall on April 3. The stone was laid by Bishop Warren, who immediately took the train for his mission work in Europe. A new thing in corner-stone boxes was a roll from a photograph on which a part of the Bishop's speech was imprinted.

—Rev. Sheridan Baker, D.D., of the M. E. Church, died at Cohasset, O., recently. His public ministry closed at Massillon, O., where during the last session of his Conference, he led the morning devotions daily. He returned to his home and finished writing his third book, "The New Name," soon to be issued from the press, laid down his pen, arranged his business, and asked "to depart and to be with Christ."

—The *Christian World* says that an attempt is being made to "commemorate the centenary of John Wesley's death, which occurs early in March of next year, by an exhibition of Methodist antiquities gathered from all parts of the world. It is suggested that such a collection would not only prove a great attraction, but provide an opportunity for preserving valuable facts in Methodist history which are in danger of being forgotten."

—Presiding Elder Brooks, of the Gunnison District, Colorado Conference, writes as follows to the *Western Christian Advocate*: "In the last issue Bishop Mallalien falls into a little error when, speaking of his church at an altitude of over 9,000 feet, he calls it 'the highest Methodist church in the world.' If the good Bishop will only take a trip with me over my district, I can give him the opportunity of preaching at Breckenridge, at an altitude of 9,497 feet; Fairplay, 9,965; Leadville, 10,200; Alma, over 10,300—in a church-building at each place; and, if he would like to get a little higher up in the world, Brother Passmore will let him fill his appointment at Kokomo, 10,642 feet above the level of the sea. I shall be glad, at any time, to chaperon our Bishops on a trip through this grandest scenery conceivable."

—On Easter Sunday, the thirty-first anniversary of his installation as pastor of the Lafayette Avenue Presbyterian Church in Brooklyn, Rev. Dr. Theodore L. Cuyler tendered his resignation. He sketched the history of the church. Five offshoots had sprung from the Lafayette Avenue Church, among them the Classon Avenue Presbyterian Church, the Cumberland Street Church, the Cuyler Chapel in Atlantic Avenue, and the Corwin Mission in Myrtle Avenue. In a summary of what he had done in thirty years, Dr. Cuyler said he had married 682 couples, baptized 982 children, and preached 2,750 sermons, besides making many public addresses and lectures. The church, since he had been its pastor, had spent \$605,000 for ecclesiastical and benevolent purposes, and \$700,000 for maintaining worship. There had never been a mortgage on the church building. He had written 3,200 articles, many of which had been printed in newspapers or periodicals, and afterward put into book form. Some of his books had been translated into many foreign languages.

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Our Book Table.

GO IN HIS WORLD: An Interpretation. New York: Harper & Brothers.

This is a fresh and sunny book, interpreting in its own fashion the great problems of the world and of Christianity. It has a ring of mysticism, but it does not traverse far into that realm of shadows which makes the real unreal, and the unreal real. The thought of this anonymous author is at once deep and superficial, but his chief excellence seems to be that he throws his thought in support with the spirit and purpose of the age, and that he has a vision of the world, in some strong, in others so weak. And yet the weakest man in this respect might gain from these rich pages many nuggets of wisdom and blessing. It is an apparently orthodox book in the main trend, at least, of its meditations, and these occasionally sparkle on their surface, like a shaft of sunshine on the clear bosom of a quiet lake, a bright, new vision of truth. Has this thought ever been breathed with such crystal clearness before? In fact, it is not a new way of stating an old truth? The author is Rev. W. E. ...

"The kingdom hath a forward look as related to our hope, our expectation, and not to our alone but to the hope and expectation of the entire creation. It is 'to come.' It is not postponed to some other world. Our earthly existence is not an experiment. The worldly scheme of life is an experiment, and it is a trial; but we cannot so regard Nature or God's purpose respecting humanity. Perverted human nature—antagonizing nature, and in like manner antagonizing all Nature outside the scope of its perversion—is indeed a by-play. It is an attempt to live without God in the world. It is a house built on the sand, and cannot endure, since it defies both God and Nature. It is to be displaced by the life of the kingdom, which is to come 'on earth as it is in heaven.' It is, therefore, worthless alone, not our earthly existence, which is on probation; it is this only which can come to judgment, and it is being judged at every stage of its development, condemned by its own hollowness, and by the spirit of love as revealed in the new life of the kingdom, weighed in the balance and found wanting. It is blasphemy to say of aught which God hath ordained that it is the mere scaffolding of His House of Life. He buildeth not that way."

This volume may be read and studied with much spiritual profit, to the end of obtaining the beginning or more of the kingdom. But it is sometimes obscure; the book in parts, and likewise the kingdom as the author would unveil it.

THE GARDEN. New York: G. P. Putnam's Sons. Price, \$1.

This new volume in this fine Knickerbocker Series, has a compilation, at once unique and suggestive, of selections from distinguished ancient and modern authors on the subject of "The Garden." While the greater part of it is valuable for the style and literary excellence of the writers, some of it is of practical value to the practical gardener, whether public or private.

DR. MULHENS. By William Willberforce Newton, D. D. Boston: Houghton, Mifflin & Co. Price, \$1.25.

To all Episcopalians, for what he was to that denomination, Dr. Mulhens will be most dear; and to other denominations he will be particularly remembered by the hymns which he wrote. He was the author of "Shout the glad tidings," "Saviour, who Thy flock art feeding," "How short the race our friend has run," and "I would not live away." As a rector Dr. Mulhens lived, in some respects, a pattern to others; and to this phase of his life-work his excellent biographer, Dr. Newton, has adequately, though indirectly, called attention. Dr. Mulhens' power and talents as an organizer are also handsomely commended in this biography. Dr. Newton, in brief, has here given as thorough, as fair, as judicious, and as readable a biography as any in this timely series.

WILFRED: A Story with a Happy Ending. By A. T. Winthrop. Price, \$1. New York: Anson D. F. Randolph & Co.

This is a new edition of this story, which was first published in 1880. It is a pathetic and beautiful narrative, bearing certain resemblances in plot and incident to the story of "Little Lord Fauntleroy," which appeared five years later.

HILDEGARDE; or, He Leadeth. By Ernest Gilmore. New York: National Temperance Society and Publication House. Price, \$1.

An interesting story of earnest work done by a young girl thoroughly consecrated to the Master's service. The various characters are well drawn, and the temperance lessons inculcated are excellent. It is a good Sunday-school book.

NEVER AND FOREVER; or, The "Catherine-Wheel" Boy. By Grace Stebbins. New York: Robert Carter & Bros. Price, 50 cents.

The boys will be interested in this story of English boy life, as they follow the incidents in the lives of little Freddy and "Bullying Sam"—two poor lads who were finally sent to Australia through the benevolence of a kind gentleman.

MARGARET ELLISON: A Story of Tuna Valley. By Mary Graham. James B. Rogers Printing Co.: Philadelphia. Price, \$1.25.

This is a girl's book, written in a true and helpful spirit, and might be a record from real life. Special interest is felt in the experiences of Margaret, the heroine, which are closely interwoven with other lives—Myrtle and John and Lella and Mr. Bentley. A good book for the Sunday-school.

LITTLE RADIANCE; or, A Year in a Child's Life. By Jennie Chappell. New York: Robert Carter & Bros. Price, 60 cents.

This is a charming story for the children—a book to add to the juvenile Sunday-school library list, or to read aloud to the little folks on Sunday afternoons. Little Radiance was appropriately named.

This is the famous oration of Dr. Storrs, delivered before the Congregational Club of Boston, on last Forefathers' Day. We need only call attention to the fact that it is magnificently published, in order to create a demand for as discriminating, eloquent and embellished a portrayal of the Puritan character as can be found in the same number of pages. —THE SALT-CELLARS. By C. H. Spurgeon. (New York: A. C. Armstrong & Son.) We have previously noticed the first volume of this fine collection of proverbs; and this second, extending from M to Z, is a counterpart, in value and interest, of the first. Mr. Spurgeon's notes on the proverbs are quaint, sensible and practical. Proverbs may be called wisdom's precipitate; and to have a complete collection of them, aside from the comments of Mr. Spurgeon, is of great value in itself. —A FINE PHOTOGRAPH. From the office of the American Architect and Building News is issued, as a supplement, a very fine photograph on heavy Japan paper, entitled, "The Fountain at St. George, Lubec," by Axel F. Hald. The picture is its original form, and is sold for \$125. This reproduction is given as a premium to the subscribers to the International and Imperial editions of the American Architect. Ticknor & Co.: Boston.

MAGAZINES AND PERIODICALS. "Six Years in the Wilds of Central Africa," by E. J. Galt, is an opening article in the April St. Nicholas—an article of absorbing interest, with frontispiece entitled, "A Night on the Congo—Stanley Telling the Story of his Fight with the Bangle." Tudor Jenks recites "The Ballad of King Henry of Castile"; and Mary Hallcock Foe describes "A Visit to John's Camp." A new story is begun by Mrs. C. V. Jamison—"Lady Jane"—and very entertaining fresh chapters appear in William O. Stoddard's serial, "Crowded out of Crofield." But this is only a small part of the good things that fill the pages of this ever-delightful young people's magazine. Century Company: New York.

The Silver Cross for April brims over with interesting and helpful reading for King's Daughters and King's Sons. Among the contributions are poems by Mary Love Dickinson, Emily R. Dimock, Mrs. A. S. Barnes, and F. C. S., with short sketches and stories, editorials, reports and extracts, etc. The "Guest for a Month" being Henry Ward Beecher. Central Council of the Order of King's Daughters: 47 West 23d St., New York.

A charming frontispiece in the April Home-Maker is "Easter," by Walter Stetson. A most entertaining variety is provided in the "Home Literature" department, including a short story by Bessie Chandler; an illustrated poem—"Easter in Joseph's Garden"—by Arthur Cleveland Cox, D. D.; Frances E. Willard's affirmative reply to the question, "Should Women Vote?" with other interesting articles and stories. The usual departments are admirably filled. Home-Maker Company: 19 West 23d St., New York.

Four stories by Mary G. McClelland, Annie Trumbull Slosson, Geraldine Bonner, and William Dean Howells; a biography of "Thomas Young, M.D., F.R.S.," by Rev. William Henry Milburn; a descriptive article on "A Suit of Clothes," by R. R. Bowker; a capital account in narrative history of "Three Indian Campaigns," by General Wesley Merritt, U. S. A.; an inside view of "The New York Maritime Exchange," by Richard Wheatley; "American Literary Comedians," by Henry Clay Lukens; "The Merchant of Venice" analyzed and commented upon by Andrew Lang, and illustrated by Edwin A. Abbey; four poems by Archibald Gordon, Frances L. Mace, Samson Gore Tenney, Lydia T. Robinson, and one of Wordsworth—this is the literary menu of the Harper's for the month of April. Harper & Bros.: New York.

The April Scribner's is a fine number. "Tadmore in the Wilderness," by Frederick Jones Bliss; "The Rights of a Citizen," by Frederick W. Whitridge; "The Electric Railway of To-day," by Joseph Wetzel; "Wagnerism and the Italian Opera," by William F. Apthorp, are the chief miscellaneous articles. Octave Thane, Benjamin Ellis Martin, and Max Davidson continue their productions. Charles Henry Liders and Sarah Orne Jewett have short stories. A poem from Horace and one from Charles Edwin Markham complete the verse of the number. Charles Scribner's Sons: New York.

The Arena grows in the scope and value of its papers. This will be seen by the following contents in the April number: "Religion, Morals and the Public Schools," by Rev. M. J. Savage; "God in the Constitution," A Reply to Col. Ingersoll, by Bishop J. L. Spalding; "A Newly Discovered Law in Physics," by Stephen M. Allen, A. M., LL. B., F. R. S. D.; "Eternal Punishment," by B. F. H. N. D.; "The Mask of Tyranny," by Wm. Lloyd Garrison; "Divorce versus Domestic Warfare," by Elizabeth Cady Stanton; "Why and Because," by Nana Martin, No. 2; "David's House," by James Keefe, Jr.; And to close all, beside "Ungava" (continued), by W. H. H. Murray, there is a symposium on "White Child Slavery," by Helen Campbell, Rabbi Solomon Schindler, Jennie June, A. A. Chevalier, F. K. Wiczenewsky, and C. Orchardson. Boston, Mass.: Arena Pub. Co., Copley Square.

IN MEMORIAM. Mrs. Bishop Hurst. Catherine Elizabeth Hurst, beloved wife of Bishop John F. Hurst, passed suddenly to her heavenly rest on Friday evening, March 14, 1890. For a short time previous she had been suffering from the prevailing la grippe, but no serious prostration was experienced, and no special anxiety felt by her family. About 3 p. m. on the date named, she was stricken with apoplexy, and a stroke of the spirit was released from its day tabernacle and translated to its immortal mansions. During the conscious moments intervening between the fatal call and its execution, Mrs. Hurst assured her husband by an emphatic "Yes!" in reply to his query, that there was preparation of the true faith and the anticipation of a supreme victory in the exchange of worlds.

From youth Mrs. Hurst was a lady of rare personal charms, of genuine intellectual superiority, and of modest but sterling religious character. Her family environment, educational advantages, and church associations aided in the rapid culture of her talents, and were a providential opportunity for the high position she was destined to fill. Of all the wise things done by Bishop Hurst in shaping his earthly career, the wisest was in marriage to Miss La Monte. By mutual nativity, shared discrimination, thorough refinement, easy adaptation, large literary acquirements, true piety and consecration to the Lord's work, she was a help-met indeed in any pastoral, educational, literary or episcopal service which her distinguished partner in life has filled. Her residence in Europe, in charge of the Institute at Frankfurt-on-the-Main, gave exceptional opportunity to Mrs. Hurst to cultivate a normal facility in ancient and modern languages, and rendered the more easy her subsequent task of biographical sketches of "Good Women of History"—Elizabeth Christine, Anna Lavater, Renata of Este, Queen of Prussia, etc. The same residence abroad enabled her to study the paintings of the masters, and to give much

time to the preparation of pictures which remain in possession of friends and adorn the walls of the lovely home in Washington now so sadly bereaved of her queenly supervisor. Especially will her kindly efforts in promoting the education of young gentlemen and ladies for positions as teachers, ministers and missionaries be long and gratefully remembered. While Dr. Hurst was professor and president of Drew Theological Seminary, she, by Christian instinct of sympathy and ability, rendered many a loving office to relieve burdens of disability and discouragement pressing upon struggling students. In many of the mission stations of the Methodist Episcopal Church there are to-day those whose piety and theological attainments have been fostered under the peaceful routine of the delightful surroundings at Madison, and who will cherish with life-long gratitude the good influences which came from the president's home. A wider range of public duty demanded by the episcopate, Mrs. Hurst showed the same susceptibility and efficiency. Her residence in Buffalo and at Washington was in each case a benediction to the local churches and a general superintendency of every connection of interest. She moved among the leaders of thought and character of her own time, and in every organization and to push forward every enterprise which promised increased denominational power and the enlarged success of our common Christianity.

The funeral exercises were conducted at the family residence, on Tuesday, March 19, by Dr. G. H. Corey, pastor of Metropolitan Church, with which she had been intimately associated since coming to Washington. The congregation felt truly bereaved; for the winning manner, kindly words and active efforts of the deceased had penetrated already its every department of social and spiritual service. There was an appreciative and comprehensive description of the life and labors of the departed and a worthy tribute of Christian consolation to the smitten home. Dr. Buttz, president of Drew Theological Seminary, also made remarks of the same tenor; and Dr. Naylor, Dashiell and Elliott, pastors in Washington City, conducted parts of the service. The choir of the Metropolitan Church interspersed, most beautifully, hymns and chants. There were delegations present from the Philadelphia and Baltimore Conferences, the pastors of Washington Methodist and other churches, and many distinguished citizens of the city. Those who wept with those who wept. Those honored as pallbearers were, Andrew Duvall, G. W. F. Swartzell, E. W. Halford, S. S. Henkle, Hon. Senator Teller, Hon. W. N. Springer, W. Redin Woodward, Mark Hoyt, Wm. J. Hutchinson and H. B. Moulton. The interment was private, in Rock Creek cemetery.

J. W. CORNELIUS.

Obituaries.

(Obituaries are heretofore restricted to the space of 300 words; in the case of preachers to 400 words. Notices that exceed this limit, will be returned to their writers for revision.)

Norris.—Zaphira (Ross) Norris was born in Hanover, N. H., Jan. 11, 1812. Under the preaching of the itinerant Methodist ministry of those days she was awakened, converted, baptized, and "received into society" in 1831. She was married to Benjamin Norris, of Dorchester, Oct. 4, 1835, and was for more than fifty-four years his cheerful companion, an industrious and frugal homemaker, and the faithful Christian mother of his three children, all of whom she saw gathered into the church of her choice—her first-born having been at the time of her death more than thirty years an accredited Methodist preacher. It was, she often declared, her dearest desire that her children should be a blessing to the world; and they will ever remember that her administrations of discipline were lavishly accompanied with appeals to the Word of God.

She died in Canaan, N. H., Jan. 3, 1890, after a painful illness of several months. Her last words were, "I am ready to go." She was buried in the cemetery of her choice. Her husband died in 1887, and she was a good woman, and dying in faith, rests in peace, awaiting the resurrection of the just.

G. W. N.

Johnston.—Sister Jane Johnston was born in the north of Ireland in 1833. She came to Exeter about thirty-four years ago. In early life she gave her heart to the Saviour and constantly walked with God. She was a member of the Wesleyan Methodist Church in Exeter for many years. When the Methodist Episcopal Church was organized in Exeter, more than twenty years ago, she became one of its original members, and was a pillar of support to it from the beginning. Rev. J. W. Adams, in his history of Exeter Methodism, says: "The labors and sacrifices of Sister Jane Johnston, for the glory of the church should never be forgotten. Year after year, when the day's work was done, she canvassed the streets for funds to keep it alive." Ex-Governor Bell, to whose family she had been married for thirty-four years, said: "Her Christianity exemplified the conduct of every-day life. True to her God and her principles a half-breath to accommodate the more lax opinions of others, but always borne testimony in action, as in words, to her understanding and belief of right. But her amiable and kindly disposition, with her perfect sincerity, enabled her to bring her life into the most giving offering. By precept and example she was a living proof of the genuineness and value of her religious faith." Her leading traits of character were fidelity and benevolence. She could always be depended upon in every respect, spiritually, socially and financially. About three years ago she entered into the arms of her Lord, and a faithful, of which she ever remained a consistent follower. This made the last three years of her life a period of ripening for eternal glory.

Her sudden death, by heart disease, brought great sadness to her family, but her death was a relief to her family, for she had long been suffering from the same disease. It was truly said of her at the funeral, "She hath done what she could."

G. A. McLAUGHLIN.

Stone.—Aaron Stone was born in Jay, Me., Feb. 11, 1813, and died in the same town, Dec. 15, 1889. Brother Stone came of good Methodist stock. In the Stone family in several successive generations there was a preacher of the Gospel; Dr. Cyrus Stone, of the Maine Conference, lately deceased, being the last.

At the age of eleven Brother Stone was converted and joined the Methodist Church at Stone's Corner, Jay, which for several years he was Sunday-school superintendent, trustee and steward. He was a quiet man, and of a pleasant, even disposition, beloved by all, and though now dead, his exemplary Christian life speaks loudly to his friends and neighbors. His end was very sudden, but not unexpected, for he had long been suffering from the same disease. About 10 o'clock on a Sabbath morning he passed quietly to the never-ending Sabbath of rest above.

Sister Stone, with two sons and one daughter, is left behind to mourn for awhile; but God grant that in heaven they all may be united again!

cent report: Revs. N. W. and Joseph C. Aspinwall. So much might be truthfully said of the excellent Christian character of Mrs. Culver, that it is the less need for extended eulogium. Solomon's graphic description of a "virtuous woman" in the thirtieth chapter of Proverbs would apply to her, so far as the standards of wifehood and motherhood are concerned, and that ancient time. Surely, the "heart of her husband as the Lord's house," and she did him good and not evil all the days of her married life. Her children, also, though they were both called from the earth-life years before her departure, did, in their day, "die up and call her blessed;" and now that she has left the scenes of her earthly labors, who remain ready to say, with a kind and satisfaction, "Give her the fruit of her hands, and let her work praise her in the gates." Her husband was for a considerable portion of the time of his ministry a sufferer from chronic disease, and was able to pursue his sacred work with many interruptions, but both in the trying times of his sickness, and the better days of his active and useful ministry, she was indeed most helpful to him, and contributed her full share both to his comfort and his success. By her patient bearing of husband, by her severity and bravery, by her sound judgment, by her constant trust, by her devout and exemplary life, she won the respect and affection of all who knew her. The writer was pastor at Bristol, N. H., during a portion of her residence in the days of her husband's superannuation, and he remembers with great satisfaction the dignified and efficient cooperation accorded him in his work by these dear friends.

Since the death of her husband, in 1882, she has resided in the family of her son-in-law, Brother Mangrove, where she died. She was ever cheerful, and as far as she had strength, helped him in his adopted home, and was greatly beloved by them, especially by the children of her deceased daughter. She had a fall, which caused such injuries as to result in her death in a few days. She was most patient and hopeful to the last, and referred her friends to the words of the twenty-third Psalm: "The Lord is my shepherd," etc., as an expression of her experience in those last hours.

JAMES THURSTON.

Pickard.—The many persons in these New England States who have been students at Mount Allison Academy, and Wesley College, Sackville, N. B., will learn with great regret of the death of Rev. H. Pickard, D. D., so many years principal of the Academy, and the first president of the college, which death occurred at his home Feb. 28, 1890.

Dr. Pickard was born in Fredericton, June 10, 1815, his forefathers having moved from Massachusetts to that city. He fitted for college at Wilburham Academy, and graduated at Wesleyan in 1839. From that college he also received the degree of Doctor in Divinity. He at once entered upon the work of the Christian ministry in his native province. He became principal of Mount Allison Academy in 1843 with a class of seven students, which number rapidly increased, and many of us can remember when more than 150 boys gathered under his able and kind guidance three times a day. The scenes of those days are photographed upon our memories for life. Principally through his efforts Wesley College was organized in 1862, of which he was the first president; and it was the privilege of the writer, as a member of the freshman class, to make the first recitation in the new college building. Dr. Pickard was a thorough disciplinarian, sturdy, determined, but upon the campus as genial and companionable as his great, kind heart could prompt him to be. At times we thought him somewhat arbitrary, but never had a student a better friend or a wiser counselor.

Dr. Pickard was honored by his brethren, having been elected to fill the highest and most responsible office within their gift. In 1870 he was elected president of the Eastern British American Conference, which embraced all the Maritime Provinces and Bermuda. He was a member of the joint committee which organized the plan whereby all the Methodist bodies of Canada were united into one organization. He was elected editor of the Wesleyan in 1869, and was also manager of the Book Room in Halifax. Capable and faithful in every trust confided in him, he leaves behind him as his monument thousands of happy men in all the professions and avocations of life, who are the better because of their personal intercourse with him.

C. W. DOCKHILL.

Smith.—Mrs. Rhoda Smith, wife of Deacon Benjamin Smith, died at Gorham, Maine, Jan. 10, 1890, aged 78 years, 8 months.

Sister Smith gave her heart to Jesus when but sixteen years of age, and joined the Baptist Church in Gorham, Maine, in 1830. Her last years were spent in Gorham with her daughter, Mrs. Clara Bachelder, who, with her husband, is a devoted member of the M. E. Church and a constant reader of ZION'S HERALD. For quite a number of years Sister Smith had been unable to leave her home, and she died peacefully, by reason of a weakening of intellectual powers and decay of memory. She sat constantly in her easy-chair, a harmless, affectionate mother, unable at all times to recognize her friends or remember names, but never forgetting the name of Jesus or to manifest her love for Him. Her last words were, "I am ready to go." Her husband pronounced a dying mother's loving benediction: "God bless you, my dear child!" and she died. She was most tenderly cared for by both daughter and husband. She is now at rest.

G.

Copeland.—Mrs. Joanna, widow of Rev. David Copeland, died in University, California, Feb. 2, 1890, aged 87 years.

Brother Copeland joined the Maine Conference in 1823, and remained until his death, Feb. 17, 1879—a service of fifty-five years. He was a prominent minister, and eight years was a presiding elder. After his death his widow found a home with her only child, Mrs. Olive W. Levy, in Chicago. A few years since they moved to California, hoping a change of climate might improve her health. But it was of no avail, and she did not survive long. She had a long and useful life, and a most commendable Christian character. She died as only the Christian can die, resting on the promises, and filled with holy joy.

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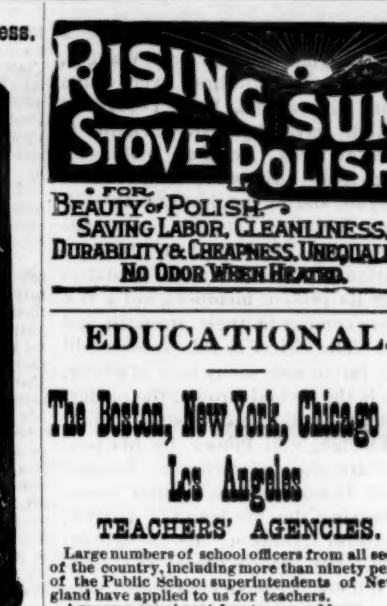
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Secretary Freeman, of the Sunday School Union and Tract Society, was introduced.

Charles Parkhurst, editor of Zion's Herald, presented the claims of the paper upon the Methodist ministry and people.

J. O. Knowles presented a report of the committee on boundary line, appointed last year to consider the south-east boundary of the New England Conference. The report, with its resolutions, was adopted.

The expense incurred by the representatives in maintaining the rights of the Conference, on motion by C. S. Rogers, was raised by collection.

The report of the committee on the Deaconess Home appointed last year was offered by W. N. Brodbeck, adopted, and referred to a committee on Deaconess Home, which is to appoint a Conference Board.

A McKewen was excused from further attendance on the sessions.

At 11 o'clock a memorial service was held, Bishop Foster presiding.

At 12 o'clock the reunion of the alumni of William Academy and the School of Theology of Boston University was held, followed, at 3 o'clock, by the missionary sermon by Rev. Gilbert C. Osgood.

At 7:30 the anniversary of the Freedmen's Aid and Southern Education Society was celebrated. Rev. W. N. Brodbeck presided, and G. E. Gray, assistant secretary of the Freedmen's Aid Society, delivered the address.

SATURDAY.

The devotional exercises at 8:30 were conducted by Rev. John H. Mansfield. At 9 the regular session was opened.

The report of the committee on Memoirs was adopted.

Resolutions inviting Ichabod Marcy, William Rice, and John C. Ingalls to deliver semi-annual addresses next year were adopted; also a resolution requesting David Sherman to write the history of Methodism in the New England Conference was adopted.

These resolutions were presented by R. W. Allen.

On motion of G. W. Mansfield, W. R. Clark, C. N. Smith, and Charles Young were appointed a committee to correspond with the aged and sick brethren who could not be present at this session.

A resolution that a committee of five be appointed to arrange for the Conference Sermon, after discussion, was adopted.

The report on Sermon, offered by G. W. Mansfield, was read, and, after amendments, was unanimously adopted. The resolution in it recommended asking the General Missionary Committee for \$2,000, to be used within the bounds of the New England Conference; and, also, that a missionary be appointed by the Bishop to do special religious work among the fishermen of Gloucester. Also, in the report, the officers and managers were inclusively nominated.

The report of the committee on the disturbance at Clifton University was read by W. R. Clark. Rehearsing the facts in the case, it declared that Prof. De Treville should be relieved of his professorship and tried in court as a criminal. Motions were made by J. W. Hamilton and W. I. Haven, and carried, that a copy of the resolutions, embodying the above, be sent to the Governor of South Carolina, the State superintendent of schools, and the trustees of the Agricultural College, Clifton University.

J. H. Twombly spoke in behalf of the Pastors' and Sunday-school Superintendents' Union.

Memorial resolutions in regard to Rev. Charles Adams, D. D., were adopted, offered by E. A. Manning.

S. Chadbourne offered a resolution requesting the Conference to ask the Church Extension Society to contribute \$2,500 for the debt of Grace Church, Worcester. Adopted.

Secretary Freeman, of the Sunday School Union, was introduced, and spoke.

Presiding Elder Foster, North Dakota Conference, then spoke of Methodism in that remote section, after which a collection was taken, amounting to \$33.11.

Harry Compton was admitted on trial, and elected to deacon's and elder's orders under the missionary rule.

To traveling elder's orders were elected F. A. Everett, C. A. Littlefield, and A. B. Jones, passing in character and examination in studies.

A Morrill Osgood, being already in elder's orders, and having reported his missionary collection, passed in character and in the studies of the fourth year.

Then elected to local deacon's orders B. C. Gillis, Arelak H. Nazarian, E. E. McKammon, H. Pierce, J. A. Hughes, N. M. Waters, and E. Abercrombie.

To local elder's orders, H. H. Paine was elected.

West Roxbury, supplied by F. H. Todd; Winthrop St., C. L. Goodell, Brookline, J. H. Twombly, Charlton City, P. A. Everett, Chertsey, W. R. Clark, and T. George.

Cochituate, Joseph Canine, Dedham, J. C. Cushman, East Douglas, I. A. Mesler, Franklin, R. H. Howard, Highlandville, Wm. Wignall, Hyde Park, W. T. Worth, Milford, A. W. Mills, Millbury, H. G. Buckingham, Natick, Fisk Memorial, S. L. Gracy, Newton, McKewen; Auburn, W. E. Knox; Newton Centre, W. R. Clark; Newton Highlands, supplied by P. Sharp; Newton Lower Falls, A. P. Sharp; Newton Upper Falls, John Peterson; Newtonville, G. S. Butters, North Grafton, to be supplied, Norwood, supplied by J. Estabrook, Oxford, G. W. Cook.

Saxtonville, W. S. Jagger, Shrewsbury, J. P. Kennedy, Southbridge, Nathaniel Fellows, South Framingham, E. W. Virgin, South Walpole, W. H. Dockham, Spencer, M. E. Night, Upton, E. H. Tunciliff, Uxbridge, John Capen, Walpole, supplied by H. H. Webster, W. B. Smith, Worcester, A. V. Trell, West Medway, supplied by P. Ford, West Quincy, W. F. Lawford, Whitinsville, E. S. Best, Wolston, Luther Freeman, Worcester—Coral St., J. O. Knowles; Framingham, L. N. Beaudry; Grace Church, John Galbraith; Laurel St., Alois Sanderson; Swedish First, Victor Witting; Swedish Second, H. W. Ekland; Trinity, W. H. Thomas. Webster Square, Henry Dorr.

W. F. Warren, President of Boston University; member of Tremont St. quarterly conference; T. Townsend, professor in Boston University; member of Bromfield St. quarterly conference; D. Dorchester, jr., professor in Boston University; member of Malden quarterly conference; George Frisbie, professor in Wesleyan University; member of Bromfield St. quarterly conference; S. F. Upham, professor in Drew Theological Seminary; member of Temple St. quarterly conference; W. E. Huntington, dean of School of Liberal Arts, Boston University; member of North End quarterly conference; J. W. Dabnum, chaplain at Den Island; member of Winthrop St. quarterly conference; A. A. Wright, dean of Boston University School of New England; member of Greek; member of Bromfield St. quarterly conference; Daniel Steele, acting professor in School of Theology, Boston University; member of North End quarterly conference; J. V. A. Cooper, superintendent of New England Home for Little Wanderers; member of Winthrop St. quarterly conference; C. C. Ferguson, acting professor in University, Nanking, China, and missionary in the Central China Mission. F. P. Harris, transferred to the Minnesota Conference.

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JOHN W. LINDSAY, Presiding Elder.

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The Family.

INCOMPLETENESS.

IRA BILMANN.

There is no imperfection but that hints
Of master touches yet to be;
Thus thro' Time's disproporions brightly glints
The vision of eternity.

The building reared harmonious throughout
Would be deformed by adding aught;
Or were a part from such a plan dropped out,
'T would show what yet remained unwrought.

A little city lovely and complete,
That with the limpid lake keeps troth,
And shows no stone misplaced on any street,
No future has — nor life, nor growth.

'Tis where, by us unheededly, catenisms,
Great thunders line the streets unborn,
And danger signals warn of awful chasms,
Is voiced a greatness yet unborn.

And so were every hateful wrong below
Atoned, all right made clear and sweet,
Such perfect harmony of parts would show
That Nature's course here ends complete.

Thus long as Truth is often crucified,
And falsehood throned — all things in part —
The incompleteness shown on every side
Relates the Future to each heart.

Yale, Mich.

TO-DAY.

Oh, life it is sad and strange,
And love it is dead and blind,
And the shapes of sorrow and change
Are always pressing behind!
If the tender impulse stay,
It is nipped by the frost of fate —
So make haste to be kind to-day,
For to-morrow may be too late!

The eyes that crave for our smile,
Or the ears for our kindly word,
May be closed in a little while,
And our loudest cries unheard.
Time mocks at our cold delay;
Death waits not, though we wait;
So make haste to be kind to-day,
For to-morrow may be too late!

— SUSAN COOLIDGE, in S. S. Times.

THOUGHTS FOR THE THOUGHTFUL.

The Lord knows how to make stepping-stones for us of our defects, even; it is what He lets them be for. He remembereth — He remembered in the making — that we are but dust; the dust of earth, that He chose to make something a little lower than the angels out of. — A. D. T. Wemy.

"I feel such a nuisance to other people," said one, in half-trustful allusion to his many infirmities; and this is a great trial to those who are weak — the sense oppresses them at times that they may be tiring out the patience of their friends. The idea is frequently a grievous mistake, for they do not realize how their very weakness endears them to those who minister to their needs. Still less do we comprehend how very close and precious to His heart are the feeble sheep of the Master's flock, how His care enfolds them, how He understands their deepest need and thinks upon them constantly. Rev. Mark Guy Fearn relates that he was walking once beside some cliffs, when he saw a father draw near with his children — the two boys were running on in front, and every now and then the father called to them to be careful, and gave them various directions for their safety. But he was leading the little girl slowly and gently, for she was blind. Presently he sat down beside her, and told her all the beauties of the vision, cheering her by many a tender thought. He never let his healthy boys go beyond his sight, his care, but the blind child he held continually by the hand. So let the weak ones be cheered and encouraged by the thought that for them there are special promises, special assurances of care; thank God, none of us can drift beyond the reach of His love, but His feeble, helpless children He is holding by the hand. — The Quaker.

"If I could only speak, know,
That all these things that tire me so
Were noticed by my Lord,
The pang that cuts me like a knife,
The lesser pains of daily life,
The noise, the weariness, the strife,
What peace it would afford!"

"I wonder if He really shares
In all my little human cares,
This mighty King of kings,
If He who guides each blazing star
Through realms of boundless space afar,
Without confusion, sound or jar,
Stoops to these petty things."

"It seems to me if sure of this,
Blent with each ill would come such bliss,
That I might covet pain,
And deem whatever brought to me,
The loving thought of Deity,
And sense of Christ's sweet sympathy,
No loss, but richest gain."

"Dear Lord, my heart hath not a doubt,
That Thou dost compass me about
With sympathy divine;
The Love for me once crucified
Is not the Love to leave me side,
But waiteth ever to divide
Each smallest care of mine."

But few people realize how grand a world this is. Its flowers are God's thoughts in bloom. Its rocks are God's thoughts in stone. Its dew-drops are God's thoughts in pearl. This world is God's child — a wayward child indeed. It has wandered off through the heavens. But about eighteen hundred and ninety years ago, on Christmas night, God sent out a sister world to call that wanderer back, and it hung over Bethlehem only long enough to get the promise of the wanderer's return, and now that lost world, with soft feet of light, comes treading back through the heavens. The hills, how beautiful they billow up, the edge of the wave white with foam of crouches! How beautiful the rainbow, the arched bridge on which heaven and earth come and talk to each other in tears, after the storm is over! How nimble the feet of the lamplighters that in a few minutes set all the dome of the night ablaze with brackets of fire! How bright the oar of the saffron cloud that rows across the deep sea of heaven! How beautiful the spring with bridal blossoms in her hair! I wonder who it is that beats time on a June morning for the bird orchestra? How gently the harebell tells its fragrance on the air! There may be grander worlds, swartier worlds, larger worlds than this; but I think that this is the most exquisite world — a mignonette on the bosom of immensity. — T. De Witt Talmage.

A true conception of life carries with it the beginning, at least, of a true realization of life. When we once get this true conception things fall into their proper place and receive their just valuation. God and the soul are the enduring realities. Apart from these the world is a meaningless show; it falls into chaos, for order at bottom is more than rational, it is moral. Righteousness is revealed as a positive quality and force. It is not merely negative — the absence of iniquity, it is affirmative and constructive. Our low ideals and grovelling thoughts make our very virtues narrow and barren. To live is to think truly, to love holily, and to act beneficently. "We are not damned for doing wrong," says a recent writer, "but for not doing right." This is the judgment of Christ. The judge in that sublime allegory in Matthew said: "Inasmuch as ye did it not." But to do, in the true moral sense, is possible only when we put the spirit and the interests of the spirit first. Then our daily toil becomes the channel of the highest activity. It ceases to be selfish and ceases to be sordid.

It is, indeed, sublimed with the significance of the whole history and destiny of the soul. To love God with all the heart, and mind, and soul, and strength, is no longer a far and faint ideal, but a daily, progressive regimen. Then accidents and vicissitudes in the material realm lose their power to surprise and torture the soul. Life is no longer a vapor, a smoke that wavers a moment in the fretful air, and there vanishes away. It becomes a reality as deep as thought, as enduring as God. — Rev. Philip S. Mozum.

If any one says, "But in the parable those who came late in the afternoon received as much as those who began in the morning," I say, even so. Heaven is the common reward. Its gates swing to John, the saint from boyhood, and to the dying thief. Its Jasper walls defend the one from sin as securely as the other. But is that all there is of reward? Is there nothing beyond the penny-a-day? Is getting to heaven the sum total of Christianity? I know it is often so regarded. But I think the best of heaven is to live Christly on earth. Some people think of heaven as only a place. And if only a place, then it is all one reward, and Paul and the dying thief get the same. Both are in heaven, and have its protection. In England to-day, the collier in the mines and William E. Gladstone have equally an English home, and the protection of a British flag. They are on a level there. The guardianship of the country is a penny-a-day to each. But to the former England means a dark and grimy place to work in and a hard bed to sleep on, and little else. To the latter there comes a drum-beat of human rights and progress that goes around the world. To him England means law, liberty, and the rights of man! To the dying thief heaven means a refuge. To Paul it means the sphere of noblest service, the climax of the toils and hopes of the church. And to those capable of reading deeply into the dignity and reward of Christian service, who can understand how character may in this world become heaven's blessedness, and self-control become heaven's rest; to such, absorbed in Christian service, heaven is about them all the day. They have a reward, of which the final crown will only be the public attestation. Crowns are not made in heaven. Their crown of glory is wrought in the pious duties of time, and tears of human sacrifices and sympathy made crystalline in eternity's alabaster, are their jewels. — Rev. C. L. Thompson.

A BIT OF FLOWER TALK.

MRS. N. D. WELLCOME.

Poppies.

A decade ago one would have had but little interest in these gay, unpleasantly odorous flowers, but for a few years past they have been coming to the front, until they have become quite as popular for summer bloomers as the chrysanthemum for late autumn. Many new varieties are now offered, and among these the Shirley Poppies are specially noticed. They are called Shirley because they originated with, not an eminent horticulturist, but Rev. W. Wilkes, Shirley vicarage, Croydon, England. The vicar himself tells all about it in the *Gardener's Chronicle*, London: —

"In the summer of, I think, 1879 or '80, I noticed in a wilderness corner of my garden, among a patch of field poppies, one bloom with a narrow white edge. I marked it with a bit of wool and saved the seed capsule. The seed was sown the next year, and I obtained varieties with deeper white edges and some of paler scarlet color. The next year the flowers got still paler colors and wider white edges. In 1883 I began to see that the presence of black either at base of petals or in the stamens was a great disfigurement. I therefore pulled up and destroyed every plant having black in it, and in order to get the black out of the strain, I used to get up before the bees were about, and have continued this work of selecting the most beautiful flowers for seed, and have ruthlessly destroyed all plants which showed even a symptom of black, however lovely they might be otherwise."

This description affords an insight into the methods adopted for the improvement of what is termed by florists "a sport," and thus originating a new variety. The seedlings of these poppies are exceedingly diversified in color. They are found in shades from the deepest, richest scarlet to the faintest bluish tint. Some are pure white; some are blotched and striped; some have white margins. They are double, and of a very light tissue-paper-like substance. To have perpetual bloom, it is well to sow at three seasons — in spring, mid-summer and autumn.

Among the novelties of this year there is a large white California Poppy, said to be "a perennial of supreme and stately beauty, yielding a succession of bloom from July until November. It is of value as a cut flower, lasting well in water, and its delicate, primrose-like perfume is most acceptable in a room." The hardy Oriental Poppy, deep crimson with black blotch at the centre, is well known; there are new hybrid varieties now offered in colors of bluish pink, blotched purple, reddish orange and pale salmon.

Water Lilies.

Since it has been known that lilies can be easily grown from seed and brought into bloom by cultivating in a tank, or even an ordinary wash-tub, many are raising these beautiful, fragrant flowers. Yet comparatively few are aware of this fact, so I will give some information respecting these plants. It has only been within three years, I think, that L. W. Goodell, of Dwight, Mass., introduced two rare water lilies — *Zanzibaricus Asarea*, varying in color from a light sky blue to a deep azure; *Zanzibar. Rosa*, varying from pink to rosy purple, almost crimson in some specimens. Mr. Goodell sends out a plate this spring, showing these lovely lilies in colors. In order to have them bloom in July, they must be started in the house by the middle of March, and he advises sowing the seeds in cups; put in a warm place, and keep constantly moist. When the seedlings are strong enough, transplant to pots, and as soon as warm enough, set out in the tank or tub. But if any one wishes to try them, they can obtain complete directions in his catalogue, free to all. I am so convinced by the testimonials given by amateurs who have been successful, that I purpose to try my hand at it this season.

Among

The Novelties

of this year we find mention of a *Sulphur-colored Larkspur*, a native of Afghanistan. "The flowers, one inch in diameter, are of the most beautiful pure sulphur yellow color, similar to that of the *Marchal Niel* rose. Though a hardy perennial, it will, if sown early, flower the first season."

Delphinium Brunonianum is a musk-scented larkspur, now offered for the first time. The flowers are said to be larger than any other, and of a peculiar shade of light blue. It has a powerful odor of musk — a very unique property, as a scented larkspur has heretofore been unknown.

To those who are admirers of that old-fashioned flower, the *Bachelor's Button*, it may be of interest to know that a double form is among the novelties. It is found in all of the original colors, and also some new shades.

Primula Oceanica. This Ever-blooming Primrose, introduced from China into England in 1882, and in this country three years ago, is worthy of all the praise bestowed on it. I set my small plant, sent by mail, in the garden, where it bloomed during the season. I put it in a hanging pot for the winter, and it is a charming plant for this purpose. It bears its umbels of pale lilac flowers on long stems, and each individual pip is on stems at least an inch in length, so that they stand out in distinctness, not crowded into a bunch as are those of other Primulas. These trusses of bloom last for several weeks in perfection, and there is a succession during nine months of the year. Not only do these flowers continue long in bloom on the plant, but they last from four to six weeks when cut. They are so valuable in this respect that they are grown by thousands for the Boston and New York cut-flower market. The petals are heart-shaped, and there is a dot of yellowish green at the centre. The fragrance is delicate.

Chinese Sacred Lily. I am having my first experience with these plants. I had three of the huge bulbs, which are unlike any other I have seen, in that they have large bulbets projecting from them, so that much room is required for them. I potted one in earth, and placed two in bowls of water with marble chips to keep the bulb in position, as it was too late to procure pebbles, which are generally used. In a week shoots began to start from the parent bulb and the bulbets, which rapidly grew, and in about six weeks flower stems were seen. The first to blossom had double flowers, which is quite rare. They were borne in clusters, six and seven on a stalk, and very fragrant. The single have not had so many flowers in a cluster, and their close resemblance to the Polyanthus *Narcissus* does not make them seem to me so attractive as the double form. The foliage grows to a height of fifteen to eighteen inches. Each bulb has from five to eight clumps of leaves, and most of them throw up flowering spathes. I can commend these easily-grown plants as among the most desirable for the window garden.

I have seven spikes of hyacinths in bloom, and these, combined with the sweetness of the Sacred Lilies, fill my room with fragrance.

Yarmouth, Me.

ABOUT WOMEN.

— Mrs. Mead, wife of the late Prof. H. M. Mead, of Oberlin, has been elected president of Mt. Holyoke Seminary and College.

— Mrs. Frances Folsom Cleveland will contribute to the New York Society Review a series of "Reminiscences of the White House."

— The training-school for nurses established a few months ago in New York city has had 1,100 young women applicants. Only twenty pupils can be taken at once.

— Jean Ingleton lives in an old-fashioned stone house in Kensington in the summer time; in the winter, she goes to the south of France. She is nearly sixty years old, but is said to look much younger.

— For the first time a woman has presented herself for the teachers' examination at the Oriental Academy in Paris. Mile. Palabot has passed the examinations in Persian and Turkish.

— The pulpit of Rev. Charles L. Jackson, pastor of the Christian Church of the Evangel, Brooklyn, N. Y., was occupied recently by his wife, who is an ordained preacher. There was scarcely a vacant seat in the church. The subject of the discourse was "Christian Contentment."

— "Not many women have the opportunity," says the *Boston Evening Record*, "that awaits a Boston bride of Wednesday, of applying for admission to practice before the supreme court on her wedding journey. The bride is Mrs. E. G. Saville, born Miss Lella J. Robinson, and well known as Massachusetts' first woman lawyer. There ought to be no question of Mrs. Saville's admission."

— Miss Amelia B. Edwards was interviewed not long before she sailed for home, by a representative of the New York Sun, who asked what had impressed her as peculiar in America. Miss Edwards said: "That which most surprises and impresses me is the number, size and importance of women's colleges, the enormous forward movement for education for everybody, and the universality and activity of women's clubs."

— The young ladies of the Baptist mission band of Waterville recently introduced a rather taking feature into one of their entertainments. It was a historical exhibition of women's headgear of all ages and all nations, some bonnets being heirlooms that had been service in their day, and some being constructed from fashion plates, and historical pictures and descriptions. The exhibition was instructive as well as amusing, and suggests a new line of entertainment for similar occasions.

— The widow of Jefferson Davis, since his death, signs her name "V. Jefferson Davis." Many persons doubtless suppose she has added the name Jefferson to her Christian name Varina. But this is not the proper explanation. V. is the abbreviation of *veuve*, the French for widow, and it is the custom in Louisiana, and perhaps in other parts of the South, for widows to place that letter before the Christian names of their husbands. V. Jefferson Davis simply means the widow of Jefferson Davis.

HOLD UP THE LIGHT.

THE famous Eddystone light-house, off the coast of Cornwall, England, was first built in a fanciful way by the learned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and from his lofty balcony used boldly to defy the storm, crying, "Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" But one fearful night the sea swallowed up the tower and its builder.

The light-house was built a second time of wood and stone by Rudgard. The form was good, but the wood gave hold for the elements, and the builder and his structure perished in the flames.

Next the great Smeaton was called. He raised a cone from the solid rock upon which it was built, and riveted it to the rocks as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscriptions like those of Winstanley, but on its lowest course he put: "Except the Lord build the house, they labor in vain that build it;" and on its keystone above the lantern the simple tribute, *Laus Deo!* And the structure still stands, holding its beacon-light to storm-tossed mariners.

Fellow-workers for the salvation of men, Christ, the Light, must be held up before men, or they will perish. Let us, then, place Him on no superstructure of our own device. Let us rear no tower of wood, or wood and stone; but, taking the Word of God for our foundation, let us build our structure upon its massive, solid truth, and on every course put Smeaton's humble inscription, and then we may be sure

that the light-house will stand. — The Presbyterian Record.

THE BRIGHT SIDE.

If one looks upon the bright side
It is sure to be the right side —
At least that's how I've found it as I've journeyed
Through each day.

And it's queer how shadows vanish,
And how easy 'tis to banish
From a bright side sort of nature every doleful thing
AWAY.

There are two sides to a question,
As we know; so the suggestion
Of the side which holds the sunlight seems most
reasonable to me.

And, you know, we can't be merry,
And make our surroundings cheery,
If we will persist in coddling every gloomy thing we
see.

There's a sensible quotation
Which will fit in every station —
We all know it — "As the twig is bent, so is the tree
inclined."

And the twigs of thought we're bending,
If to ways of gloom we're tending,
Will be pretty sure to twist and dwarf and quite de-
form the mind.

There's a way of searching over
The wide skies till we discover
Whether storms are on the way, or the weather that
we love;
And the blue may fast be hiding
Back of clouds which swift are riding,
Yet we know the blue is shining still, and spreading
far above.

And while that will last forever
(For the true blue fades never),
The dark clouds must soon or later be dispersed and
fade away.
And the sweet "bright side," still shining,
Will meet the eyes inclining
To watch for it and welcome it, however dark the
day.

So, my friends, let's choose the bright side,
Just the happy, glorious right side,
Which will give us health and spirits just as long as
life shall last;
And the sorrows that roll o'er us
Shall not always go before us
If we keep a watch for blue skies, and will hold its
sunshine fast.

— MARY D. BRINE, in Harper's Bazar.

ART AT AUCTION.

SEVARG.

IN the old days of the slave-block in the South, when human flesh was sold under the hammer to the highest bidder; when under the slouch hats of the auctioneer and the slave-master avarice and cruelty were the dominant passions, there was no opportunity for humor or pleasantry. Jest, indeed, was often on the lips, and it burned in the poor heart of the slave, as the lash tingled on his bare back. But whatever else the auctioneer offers, there is opportunity to laugh and chuckle — unless you buy.

Auction rooms are numerous in the city. In place of the traditional red flag, a man usually stands at the entrance inviting the people in. Here is one I saw: He wore a hat that would have completely covered his head to his coat collar had it not been for the vertical length of his ears. His eyes were more or less askew — a result, I took it, of trying to follow his thumb, which he habitually jerked over his shoulder. His voice was not as rich as Tamagno's, but nevertheless it was musical, with a slight twang, like a loose cello string, as though the constant use in the open air had affected it. He stood with his hands in his pockets, and, as the morning was rather chilly, he knocked his heels together between the interjections, "Oh! everybody on the lot." Come! everything must be sold! he vociferated with variations constantly. And the people pressed in.

Inside a smooth man was talking to a crowd of bargain-hunters. He was a type of his class. He was stout of body, and was well fed. His comfortable face and imperturbable temper, together with his unblushing, assumed confidence in what he was selling, held the gaping group. Though in his shirt-sleeves, which were immaculately white, he looked well. How the jewelry flashed! A massive ring, a heavy watch-chain with a heavier fob, a scintillating diamond of large proportions, cuff buttons with sapphire stones — what did all this glittering display do but prove the value of his great bargains! The deep knowledge of human nature which he had acquired since his apprenticeship as an auctioneer twinkled in his bright, cold eye. He was selling a cheap print framed in a bulky bronze frame.

"I am offered \$4," he said, "for this elegant work of art. Gentlemen, won't you please take a look at it? It is as fine a piece of painting as any one would wish to see."

The crowd looked, but no higher bid was offered. The picture was standing on the floor, leaning disconsolately up against the wall.

"John," exclaimed the auctioneer, "won't you please put this picture on the easel and light the gas!" Then turning to the crowd, he continued: "I want you to see what you are buying, gentlemen. Why! this picture would grace the parlor of an empress."

Here the crowd pressed up towards it as its beautiful defects appeared under the blaze of the gaslight, but it did not daunt his zeal.

"That's right, gentlemen, get up as close as you can to it. It will stand it. What a pretty scene! Here is the old farm-house, with the well-sweep, and the old elm drooping majestically over them both. In the foreground you see the ducks around a puddle, and the horses just unharnessed from the cart which you see near at hand. Why, gentlemen, do you know what you are offered here?"

Somebody in the crowd here ventured to suggest that it was too large. This stunned the auctioneer for a moment, but he rallied at once and continued: —

"Too large! Yes, it is for some rooms, of course, gentlemen, but —" he paused and looked expansively over the crowd and then added — "but there must be some rooms large enough for it."

This was the death-blow to the work of art, but not to the auctioneer. All this time there had been no advance from the \$4 bid. "I cannot let this picture go for \$4, gentlemen. It is easy worth ten times that amount. There has been no competition, and unless you are willing to advance this bid on what would be called by the 'connoisseurs' of art a great work, I must stop here. Competition I must have. Am I bid \$4.25? If anybody will give me that, and there is no other bid, why, gentlemen, I shall have to let it go."

But there being no bid, the picture was taken from the easel, the gas turned out, and the crowd's attention turned to some other bargain. The faces of the buyers were illuminated with smiles, while that of the auctioneer was shaded with disgust. The average citizen of Boston is an art "connoisseur,"

though the New York auctioneer does not know it.

Then articles without number were offered: "Brushes with 'bristles' not few and far between," and "watches which only a jack-knife could pry open;" and then the jack-knife itself, "with two blades in front and a chest of tools in the rear." These shook from the pockets of the listeners a few dollars, which the auctioneer's attendant as eagerly gathered in as the boy picks up the windfalls under the pipin tree in the orchard.

Little Folks.

HUBERT'S STRAWBERRIES.

MARY A. SAWYER.

"T'S easy enough for the other boys," said Hubert Upham to himself, as he walked slowly homeward from Sunday-school, one bright and balmy afternoon in early spring. "Easy enough! They've got rich fathers, every one of them, and they can save it and never know the difference; but I, who have never a penny to spare — how am I to either save or earn a dollar?"

The question in his mind remained unanswered when he reached his home. It was a small and weather-worn cottage before which he paused, wedged in among houses of more recent construction, but, unlike them, possessing a yard of considerable depth at the front, in which flourished a lilac-bush and a sturdy though dwarfed pear-tree. At the back the yard sloped downward toward a street on a lower level, and here, in one sunny corner, Hubert had a small bed of strawberries and a currant bush.

He went into the house and handed his Sunday-school book to his mother. "You will like it, I think," he said. "I chose it for you."

"Thank you, dear. But do you not want to read it yourself?"

"No," said Hubert, "I must think. And thinking is all it will amount to, I'm afraid. Though I won't say that. No, I won't give in yet."

"If it is anything in which I can help you," began his mother; but Hubert interrupted her: —

"No, you — oh, I beg your pardon, but you cannot help me in this; it is something I must do alone, and I cannot think of a single way to do it!"

"If you will tell me your difficulty, dear, we can, perhaps, put our heads together, and think of some way to overcome it. Two heads are said to be better than one."

"Well," said Hubert, giving a mournful sigh, "the superintendent said to-day that he wanted every member of his school to contribute one dollar to the church fund for sending sick children into the country. He said our school had three hundred members, and he was sure that each one could save one dollar from his or her allowance, or else earn it in some way. Now, mamma," continued Hubert, earnestly, "you are too poor, yourself, to give me any money to spend for myself unless, maybe, it's ten cents for Fourth of July crackers, and I cannot think of any way to earn a dollar. Can you?"

"Not now. But perhaps, dear, in a day or two something will occur to one or both of us. When did Mr. Colombe wish the money?"

"Not until the first of June."

"Ah! my dear, I can suggest nothing to you to-day; and I think we ought not to consider ways and means of earning money on the Sabbath, ought we? But I am very confident that in twelve weeks you can earn your dollar."

"I hope so. Anyway, it seems more as if I could, now that I have told you. As I always do find a way for a fellow to do things, you know."

The next day, when Hubert returned from school, he went out into the back yard to assist his mother in hanging clothes upon the lines.

"It does seem pretty hard," he said, "that you should have to do other people's washing, so that I, a great boy of twelve, can have something to eat."

His mother smiled pleasantly upon him. "My great boy of twelve will earn my bread, some day," she said, "and though laundry work is hard work, it is better for my health than fine sewing or working in a shop would be. I can sit out here in the sun when my work is done, and breathe the fresh air, and see the ships sail in, and make believe that I am in the real, real country, instead of a large factory town."

"Still it is hard," persisted Hubert, "and I mean to try for a place in a store this summer, so that you can have a good long rest."

"And now you must have your dinner," answered his mother, with a loving caress.

"And while you are eating, I will tell you something."

And while Hubert was contentedly eating his brown bread and beans, his mother unfolded her scheme.

"I looked at your strawberry bed this morning," said she, "and I thought I saw your dollar there."

"Did you hunt? Did you find it? Did you pick it up?" cried Hubert, in an excited voice.

His mother shook her head. "You do not understand, dear. I meant that I thought I saw a way for you to earn your dollar."

"Oh, mother! How?"

"Strawberries bring a very high price when they are early," replied his mother. "I have heard that they are sold for a dollar a quart."

"A dollar a quart! But my strawberries won't be ripe before the middle of June, and berries are plenty then, mamma."

"Your berries must ripen earlier than that this year," said his mother, smiling. "Do not be discouraged, dear. Other people force them for the market, and you must force yours."

"I'll do anything to earn that dollar, and I wish I could give the poor sick children a great deal more than that, but I don't know how I can make the plants bloom and the berries form and ripen before they have a mind to."

"We can try," hopefully. "We don't know just how the market-gardeners do it, to be sure, but we can try a way of our own. If it is not a successful way, it will, at least, be an experience from which we can learn something; and while you are trying my plan, some other way of earning your

dollar may suggest itself. Still, I feel quite sure that you can bring your berries forward so that they will ripen at least a month earlier than usual; and if you cannot get a dollar a quart, you may sell them for forty or fifty cents."

Her hopefulness aroused Hubert to enthusiasm. "Oh, I am sure I can! Oh, I must begin this very day! What shall I do first, mamma?"

"I think that you must first make a frame around your bed, upon which you can put a glass."

"A frame! Glass! But," very soberly, "we have no boards to make a frame, nor no — I mean any glass to put over it."

"We can manage the glass if we can get the boards for the frame. Yes, dear, you can use the two storm-windows which are on the north room. It is rather early to take them off, but we can get along without them, and if you are careful, you will not injure them."

"Oh, no! But, how can we get the boards?"

"If I give you now the ten cents you usually spend for fire-crackers, are you willing to buy the boards?"

Hubert's face was very long as he considered the prospect of a Fourth of July celebration without any crackers. And ten cents bought so few! Still, he did not hesitate long.

"Yes, I will do it, mamma. But where can I get enough boards for that money? I don't know any people who sell boards; if I did, maybe I could strike a bargain. Maybe," as a new idea occurred, "I could earn some, some way. But I don't know any one, and I don't think the men like to have boys round the lumber yards. A man ordered me off one day, I know, when my ball fell over the fence, and I went inside to get it. No, I

The Sunday School.

SECOND QUARTER. LESSON IV.

Sunday, April 27.

Luke 8: 4-15.

REV. W. O. HOLWAY, U. S. N.

THE PARABLE OF THE SOWER.

I. The Lesson Introduced.

1. GOLDEN TEXT: "Take heed, therefore, how ye hear" (Luke 8: 18).

2. DATE: A. D. 28, autumn.

3. PLACE: Near Capernaum, on the shore of the Sea of Galilee.

4. PARALLEL NARRATIVES: Matthew 13: 1-23; Mark 4: 1-20.

5. HOME READINGS: Monday, Luke 8: 1-15; Tuesday, Matthew 13: 1-23; Wednesday, Mark 4: 1-20; Thursday, Matthew 13: 24-53; Friday, Gal. 5: 1-16; Saturday, Gal. 5: 16-26; Sunday, Psalm 120: 1-6.

II. The Lesson Story.

Thus far our Lord's teaching had been didactic in style, abounding in precepts which every one could understand. Now a change is perceptible, so sudden and bewildering to His own disciples even that they venture to remonstrate with Him. He employs the parable, by means of which He veils His teachings from hostile or indifferent hearers and enshrines them for all time. To His disciples He explained in private the "dark sayings," but He effectively baffled the Pharisees who lay in wait on every occasion to wrest from His words a sufficient charge on which to silence Him. Our lesson contains the first of these. It was uttered towards the close of a busy day, when our Lord had been compelled by the thronging of the people to resort to His floating pulpit on the margin of the Sea. Taking His imagery from one of the most familiar scenes, He depicted a sower going forth from his village home to sow seed in his unfenced fields. Scattering it with a free hand, some grains, of course, fell upon the foot-path or adjoining road, and were either trodden down by wheel or foot or pecked by the watchful, hungry birds. Some fell on rocky, shallow soil, and sprouted quickly, but the sun scorched the tender blades, and, having no room to root, they quickly withered. Some dropped in a patch of thorns whose vigorous growth soon "choked" the germinating seed, and other seed fell on "good ground," and yielded a harvest of thirty, sixty or a hundred-fold.

A parable so transparent as this, we would naturally think, would need no interpretation; but we read that even the disciples were puzzled by it, and sought an early explanation. He gratified their wish—first, however, telling them why He used this new style of teaching: To them, the willing and the receptive, should be revealed "the mysteries of the kingdom"; but they would be veiled to those "that were without"—the willfully blind—who through fear lest they should be converted and have their sins forgiven, preferred spiritual ignorance. The parable was used for this class that they might see and yet not perceive the inner meaning, and hear and yet not understand the concealed truth. Proceeding then to explain the parable, He described the "wayside" hearer as one from whom the precious seed is snatched before it has a chance to penetrate the hard crust of the heart. The "stony ground" hearers are the superficial—having "no root in themselves," their experience is brief. The inevitable tribulation and persecution which await all the followers of the Master, prove stumbling-blocks to them. Their profession is transient. The "thorny-ground" hearers are those whose hearts are preoccupied by "the cares and riches and pleasures," so that there is no room in them for the good seed; if it lodges and finds root, it is shortly stifled. Those, lastly, whose hearts resemble "the good ground," are the receptive and patient. In them the seed finds welcome lodgment. Germination, growth, and a harvest varying but abundant—thirty, sixty, perhaps a hundred-fold—reward the labor of the sower.

III. The Lesson Explained.

4. When much people (R. V., "a great multitude")—the greatest crowd yet, as the parallel narratives indicate. Every "city," or town, was represented from the country round about. So great was the throng that He utilized a fishing-boat for His pulpit, and "sat in the sea," speaking to the people on the adjacent shore. Spoken by a parable—marked change in His method of instruction, caused, in part, by the animosity of the Pharisees; a method which at once served to conceal, to reveal, and to conserve or perpetuate the truths concerning His kingdom. "These things," says Abbott, "which were sure to encounter prejudice and opposition." He says further: "The parable differs from the proverb in being a narrative, from the myth in being unallegorical, from the allegory in that it veils the spiritual truth."

5. A sower went out—There may have been one in sight, and Jesus may have pointed to him, but the imagery was so familiar that it is not necessary to suppose it. Fell by the wayside—beyond the limits of the ploughed land, on the foot-path or road. Trodden down—R. V., "trodden under foot." Fowls of the air (R. V., "birds of the heaven")—We ascended to an elevated plain where husbandmen were sowing, and some thousands of starlings covered the ground, as the wild pigeons do in Egypt" (Buckingham's Travels).

6. Fell upon a rock—i. e., upon rocky ground. "Matthew and Mark say 'upon stony places,' and add its speedy growth, and its withering after sunrise from want of root; Luke dwells rather on the lack of moisture than on the lack of soil" (Farrar). Among thorns—very plentiful in Palestine, "no less than twenty-two words in the Hebrew Bible denoting thorns or prickly acacia plants" (Whedon). Even when the fields were burned over, the roots of the thorns were not killed. Choked it.—The ranker growth of the thorns stifled, or suffocated, the feeble shoots.

7. Good ground—receptive, deep, and not otherwise occupied. Bare fruit a hun-

dered-fold—the common expression for an unusually good harvest. "Then Isaac sowed in that land, and received in that same year an hundred-fold; and the Lord blessed him" (Gen. 26: 12). Note that "Luke passes over" the "growing and increasing" of the fruit (Mark 4: 8) and its various degrees of productivity—thirty and sixty as well as an hundred-fold" (Farrar). He that hath ears, etc.—the usual rabbinical phrase to call special attention, used six times by our Lord. All have ears—inner ears, the faculty of spiritual discernment—but all do not use them.

9, 10. What might this parable be.—The disciples, including the Twelve, put this question to Him "when He was alone" with them, after the crowd had been dismissed. To know the mystery.—The disciples, being receptive, were privileged to know the secret, hidden things of the kingdom. "The proper use of the word 'mystery' is the opposite of its current use. It is now generally used to imply something we cannot understand; in the New Testament it always means something once hidden, now revealed" (Farrar). To others—"to them who are without" (Mark 4: 11). In parable.—The reason is given in the next clauses. That—in order that; the parabolic style was chosen for a purpose. Seeing they might not see, etc.—taken from Isaiah (6: 9, 10). As applied, the meaning is that parables were used with the design not to produce blindness, but that those who chose to remain blind could do so; they could "see" the outside, but could not perceive the inner meaning because they were unwillingly ignorant of seeing. The natural punishment of spiritual perversity is spiritual blindness" (Farrar).

11, 12. The seed is the word—a frequent metaphor (Col. 1: 5, 6; 1 Cor. 3: 6). The "seed" is the same for all who sow, and contains the principle of life and propagation. It is "quick and powerful." Those by the wayside—the hardened, the unresponsive; "hearers who never allow the word to get under the surface of their thoughts" (Morison). "If we break not up the fallow ground, by preparing our hearts for the word, and humbling them to it, and engaging our own attention; and if we cover not the seed afterwards by meditation and prayer . . . we are as the highway" (M. Henry). Then cometh the devil—in Matthew, "the devil"; in Mark, "Satan"; in all three the personality and activity of the great adversary is taught. Satan goes to church. Taketh away the word—"snatcheth away," according to Matthew, by means of birds (Mark), meaning thereby thoughts, or worldly desires. The soil was too hard to receive it, and it became the prey of the birds. "It is done in a moment—by a smile at the end of a sermon; by a silly criticism at the church-door; by foolish gossip on the way home. These are the fowls of the air" whom the Evil One uses in his task" (Farrar). Lest they shall believe (R. V., "that they may not believe")—"Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip" (Heb. 2: 1).

12. They on the rock—susceptible, emotional hearers, but superficial and shallow, and therefore transient. Receive the word with joy—the quick response of mere sensibilities. "You they seek Me daily, and delight to know My ways" (Isa. 58: 2). "Thou art unto them as a very lovely song of one that hath a pleasant voice . . . for they hear Thy words, but do they not" (Ezek. 33: 32). Herod "heard John gladly" (Mark 6: 20). Have no root—only a thin receptivity, and then the rock, "the heart of stone," which for a while betrays—in Mark, "endure but a time." In time of temptation—fall away.—Of course such rootless professors will not stand the heat of oppression and storms of persecution which will inevitably beat upon them because of their stand "for the Word's sake;" they have no stability. Those who have root are strengthened by such experiences. "A sinner from some leading spirit in a literary society, or a laugh raised by a gay circle of pleasure-seekers in a fashionable drawing-room, or the rude jests of scoffing artisans in a workshop, may do as much as the fagot and the stake to make a fair but false disciple deny his Lord" (Armistead).

14. That which fell among thorns—unfruitful hearers because of a divided heart, in which evil gains the mastery at last. Choked with cares—"cares of this world" (Mark); anxious, distracting cares. "Some men allow them to twist and twine themselves in the snare of Laocoon, around every energy and susceptibility of their being" (Morison). Riches—"deceitfulness of riches" (Mark); the pitiful passion for accumulation luring the victim on. "Prosperity destroys the world in the heart as much as persecution does, and more dangerously because more silently; the stones spoiled the rock, the thorns spoil the fruit" (Henry). Pleasures of this life—in Mark, "lusts of the eye, and the pride of life." Bring no fruit to perfection.—The fruit does not mature. "It does nothing for the propagation of the word in the world" (Abbott).

15. Good ground—heart tender, deep, not pre-occupied, and consenting. Bring forth fruit with patience—"the fruit of the Spirit;" obedience to the precepts of Christ. According to orthodox theologians, the sign of having saved faith is doing good works (Jas. 2: 18). There is a growth in well-doing—the first blade, then the ear, then the full corn in the ear; and there is variety in well-doing—some thirty, some sixty, and some an hundred-fold; but the growth is making for the fruit, and there is always some fruit-bearing" (Lindsay).

IV. The Lesson Illustrated.

1. Nothing was henceforth left unused. The light, the darkness, the houses around, the games of childhood, the slightest wayside beggar, the foxes of the hills, the leather bottles, the patches or new garment, and even the noisy hen amidst her chickens, served, to illustrate some lofty truth.

The sower on the hillside at hand, the flaming weeds among the corn, the common mustard plant, the leaven in the woman's dough, the treasure disclosed by the passing ploughshare, the pearl brought by the traveling merchant from distant lands, the draw-net seen daily on the lake, the pitiless servant, the laborers in the vineyards around—any detail of everyday life—was elevated, as occasion demanded, to the vehicle of the spiritual lesson. Others have uttered that He may justly be called the creator of this mode of instruction (Gielke).

2. "It is told of Thorwaldsen, the Danish sculptor, that when he returned to his native land, and saw those rare works of art which have made his name immortal, the servants, who unpacked the statuary, scattered upon the ground the straw which was wrapped around the marble works. There were unseen seeds in that straw, and soon there were flowers from Rome blooming in the gardens of Copenhagen. The artist unconsciously scattered sweet flowers, whose beauty and perfume were to refresh and gladden his native city years after his hand was as cold as the

chisel it once so magically moved." So we should sow good seeds everywhere. But we are also unconsciously sowing seed by our lives, by our character, by our words" (Peloubet).

REV. HENRY WESTON SMITH. The First Preacher of the Black Hills.

The subject of this sketch was born in Ellington, Tolland County, Conn., Jan. 10, 1828. He had two brothers, Thomas and Chester, both of whom, like himself, met violent deaths. He also had two sisters—Mary Ann and Lucy. Lucy died many years ago, and Mary Ann is now the only surviving member of the family. She is eighty years of age, and is a resident of Topeka, Kansas.

When Henry was but five years of age his father died. He was reared among the Stafford Mountains, and notwithstanding the deep snows through which he plowed his way in winter, and the long distance over the mountain roads, he was a regular attendant at the Ellington district school, which he entered when but six years old. At an early age he entered the Ellington High School, well earning the honors he afterward received. He was a thorough mathematician, and somewhat of a poetical turn of mind. His poem, "The Gold Hunter's Reverie," which was written June 1, 1876, was his last effort in that direction.

Probably the first aspiration for the life of usefulness which was his in later years, was received from Rev. Diodate Brockway, his mother's pastor, who was very much interested in the progress of the young Henry. From his pious mother and this excellent minister he received his religious impressions. A Bible, the gift of Mr. Brockway, was in his hands when he was killed—a martyr to the cause he loved so well. This Bible was laid upon his breast by the savages after his bloody work was done, and is somewhere in the Black Hills. It had the name of Diodate Brockway upon the fly-leaf, written in his (Brockway's) own hand. Mr. Smith's family have never been able to recover it, although it was highly prized by them on account of its associations.

Henry was converted when still a youth, under the preaching of the late Rev. Anthony Palmer, afterwards a presiding elder in the Providence Conference. The hymn commencing,—"Ab, guilty sinner, ruined by transgression, What shall thy doom be when arrayed in terror, God shall command thee, covered with pollution, Up to the judgment,"—seemed to take a strong hold upon his conscience. To quote his own expression: "How my guilty soul trembled when Mr. Palmer sang those lines!"

He learned the machinist's trade, but still spent his evenings in earnest study and readings on theological subjects. The first license as a local preacher which we find, is under date of May, 1852, signed P. Crandall, presiding elder. He joined the Providence Conference on trial in 1854, was received into full connection, and ordained deacon in 1856. In 1857 he withdrew from the Conference, again taking a local preacher's license. From that time until his death he preached often, supplying various pulpits as he had opportunity. As a member of the Conference he preached at Westerly, Woodstock, Tolland and Willington, Conn. After leaving the Conference, the last place in New England where he preached was Bloody Brook, Deerfield, Mass. In times of revival he was a diligent servant in his Master's vineyard, working early and late. He was especially fervent in prayer. He was a most eloquent speaker when religion or temperance was the theme, and was a good debater on other subjects.

Oct. 3, 1847, he was married to Ruth O. Yeomans, at Norwich, Conn. She died, leaving no children. Feb. 23, 1858, he was married to Lydia A. Joselyn, of Tolland, Conn., at Palmer, Mass. Four children were born of this marriage—Gerald Ackland, born March 27, 1859; Edna Ione, Oct. 20, 1861; Legrand E., May 13, 1863; and Aggie G., Sept. 16, 1870. Gerald, a young man of great promise, beloved by all who knew him, died at the age of twenty-four, Aug. 18, 1883, of consumption, at Tolland, Conn. He was buried Aug. 21, at 10 o'clock—just seven years, to the day and hour, from the time his father was buried at Deadwood, Dak. A moment before the death of Gerald, he raised an arm that had been almost lifeless for three weeks, and pointed to heaven. Legrand died at the age of eleven years, April 4, 1874. Edna married Erastus D. Tyler, and has since become a widow. She resides with her widowed mother and young sister at Worcester, Mass., where she opened the first office for type-writing and stenography established in that city.

During his life Rev. Mr. Smith resided in several States; among them were New York, Indiana, Illinois, Alabama and Kentucky. March 9, 1876, he started for the Black Hills, with the avowed intention of laboring for the good of souls in that wild region, and was one of the pioneers of Deadwood. He worked hard, sowing the good seed as opportunity presented, never losing a chance to say a word of encouragement to the weak, or to give his testimony for Christ. He intended to remove his family to Deadwood when the country became sufficiently settled to allow them to live in comfort, but God ordained otherwise. The Christian soldier sleeps far away from the scenes of his youth.

Owing to the unreliability of the mails, he received no letters from home, and his last letter tells of the anxiety he felt for news from his loved ones. It appears by the facts as the family obtained them, that he was to preach at Deadwood, in the afternoon of that fatal day, Aug. 20, 1876. He

went to Crook City and preached in the morning, and was on his return when the Indians ambushed and shot him. It was understood that he was mistaken for the letter-carrier, one Goddard, who had found out the design of the Indians in some way, and had taken another route, and thus escaped. Three hunters—Henry Jorgens, Chas. Mason, and another—were near by at the time of the shooting, and, rushing forward, they found Mr. Smith lying on the ground, dead—shot through the heart. The Indians, upon discovering whom they had killed, placed his Bible upon his breast, folded his hands, and hurried away, without mutilating his remains in any way. There was a battle between the Indians and the hunter scouts, in which Chas. Mason was killed. The Indian who headed the party was captured and taken to Deadwood, where his head was cut off by the enraged people. The body of Rev. Mr. Smith was buried near by, the next day, but seven years later it was removed to Mount Moriah Cemetery, and re-interred with impressive ceremonies.

Short notes of his last sermon were found in Mr. Smith's vest-pocket, blood-stained. They were forwarded to his family by some of the Black Hills gentlemen—the only memento, except a small slip of paper bearing the words: "Gone to Crook City. Expect to return at 3 P. M.," which he had planned to his little cabin door ere starting out on that fatal journey.

The following quotations from the Black Hills papers show the respect in which he was held by the pioneers of the Hills, and also illustrate the character of his labors:—"The first preaching of the Gospel in the Hills was by Rev. Henry W. Smith, an ordained minister of the Methodist Episcopal Church, who of his own accord came here, and in Custer City, in a log house with sawdust floor, preached at 11 A. M., Sunday, May 7, 1876. His text was John 7: 37. He also preached at 7 P. M., and again on Sunday, May 14, and, as Mr. Benn finds recorded in his diary, 'made the most appropriate prayer, considering the place and circumstances, I ever heard.' He left Custer May 23, and preached in camp on Box Elder Creek on the evening of May 25, and arrived in Deadwood May 27."

The first record of his preaching in Deadwood is in the diary of Mr. E. G. Phillips, that he preached in the street on the corner of Main and Gold, Sunday, July 9, 1876. He supported himself by labor, and preached in the hall of the miners, and on the street. "It was no uncommon sight to see him holding the attention of one end of a crowd, while the men of the world were working the other end. While but very few followed his counsel, he was held in universal respect by the sturdy miners."

Seven years later, in 1883, the same paper remarks:—"A grateful people have recently shown their remembrance and appreciation of his [Rev. Mr. Smith] valuable services by re-interring his body in Mount Moriah Cemetery with impressive services. 'Honor to whom honor is due.' This man, though dead, still lives in the hearts of the people, and will ever be accorded the honor of commencing the religious work in the Hills. His work, like Stephen's, the first martyr, was the trumpet that marshaled the hosts for the conflict. The workman fell, but the work went on."

From another issue is added the following:—"The Rev. Mr. Smith was continually passing through the country, from one camp to another, preaching the Gospel as he went, and always unarmed, and on most occasions alone. But a few days previous [to his death] he had come from Custer alone, when no other man would have dared to, as the road was swarming with Indians. On the occasion of his going to Crook City to preach on Sabbath morning, he was told that there was great danger; but he had no fear and went. . . . When the news of Smith's death came in, there was the greatest excitement. Men were rushing in every direction, seeking arms and cartridges, every dealer having anything of the kind handing them out freely. That afternoon was the wildest time ever seen in Deadwood."

"A. T. T." Speaks Again.

In ZION'S HERALD of March 19 is an article on original sin and sanctification by Rev. C. Munger. He alludes to an article in the HERALD some time ago by "A. T. T.," in which he dissented from the sentiment of No. 6 in the symposium, in which the writer says that sanctification is not only purification from actual sin, but eradication of what is termed original sin, which is not sin at all.

Sin, as defined by Webster, is the voluntary transgression of the divine law. The infant cannot commit sin. Until it comes to the age of accountability, it is as guiltless as were our first parents before the transgression. All that is original is a tendency to sin, an inclination to evil continually. That men come into the world in that state is taught in the Scriptures, and is apparent to observation.

Just here is the difficulty. Whatever is original in man is a part of himself—though it may be inherited from his progenitors—and cannot be eradicated. Mr. Munhall, in ZION'S HERALD of March 19, says: "It must not be thought that the natural man is annihilated in sanctification." What else can he mean by the "natural man" than man with an inward tendency? If their natural bent and inclination leads men astray, it is the work of divine grace to correct and restore. In case one, after having attained to the state of sanctification, falls away and makes shipwreck of his religion, he will find that sin, or inward tendency, is not only present, but is intensified, which could not be if it had been removed.

We shall not, in this life, arrive at a point where these exhortations will not apply: "Leaving first principles, let us go on to perfection;" and "Watch and pray lest ye enter into temptation." Such are the views of the writer. I do not propose to engage in controversy to defend them. If they can be shown to be unscriptural, I will

most gladly renounce them. I am open to conviction. Truth is the goal. A. T. T.

A Foreign Missionary's Work at Home.

Our call for a foreign missionary to aid us in missionary work at home, was inserted in the HERALD a few weeks ago, was promptly responded to by Dr. S. L. Baldwin, of New York, recording secretary of the Missionary Society of the M. E. Church. Other responses reached us from different quarters, for all of which we wish to return our hearty thanks.

Dr. Baldwin delivered three addresses on Sunday, March 23: At East Haverhill he spoke upon "The Fulfillment of Prophecy in the Progress of Missions in Our Own Day;" at Haverhill on "The Work of Our Church in the Orient;" at North Haverhill on "Personal Incidents and Reminiscences of Missionary Work in China."

On Monday a convention was held at North Haverhill. Bro. Trevillian, of the Vermont Conference, conducted a delightful prayer and praise service, and was made chairman of the day. "The Bible Method of Benevolence; or, How to Raise Money for Christian Purposes," was carefully unfolded by Bros. Smith, Converse and Frye. In the afternoon Bro. Stoddard spoke upon "The Kind of Missionaries Demanded by Foreign Fields;" and Bro. Hopkins and Buzzell upon "How Can the Church Produce the Necessary Supply of Competent Missionaries?" The question drawn was now opened by Dr. Baldwin, who answered many thoughtful inquiries in a very instructive manner. He then proceeded to discuss the theme, "Scope and Nature of Christian Missions." In the evening he discussed again upon "Erroneous Conceptions of Missionary Work."

On Tuesday, at Piermont, ten miles down the Connecticut River, a second convention was held. Bro. Hopkins, the pastor, conducted devotions, and Bro. Allen, of Haverhill, was selected to preside over the meeting. Bros. Frye and Buzzell spoke upon the "Relation of Revivals to Missionary Enterprise;" and Bro. Converse, of the Congregational Church here, on "Effects of the Liquor Traffic upon Missions." He showed that the American people give in the proportion of 1 cent to missions and 300 cents to the saloons. He spoke of the shameful incongruity of placing upon our coin the motto, "In God we trust," while "to the devil we give our money." Bro. Switzer, of Bradford, Vt., followed with a vigorous discussion of "The Races in This Country which We Have Outraged, and Our Duty toward Them." Indians, Negroes, and Mongolians received particular mention.

In the afternoon Dr. Baldwin again opened the question drawer. Among the many answers that he gave was one touching the obligations of church membership in China, where he had labored twenty years. He said they had no trouble with native Christians on the point of card-playing, dancing or theatre-going. Converts gave all such matters up as a matter of course when they accepted the vows of the church. Bros. Smith and Allen proceeded to the next subject on the programme, namely, "The Preaching of Distinctive Methodist Doctrine, and its Bearing upon the Evangelization of the World." This was clear, concise, warm and inspiring. Dr. Baldwin reviewed "America as a Missionary Field," and discussed the subject of "Missionary Conventions—Are they Profitable?" He was discussed in a general way. Many spoke in warm appreciation of these conventions, and the encouraging and instructive addresses of Dr. Baldwin. The advantage of some regular system in arranging and conducting them, and the necessity of informing and arousing the public mind touching the obligations of Christian missions, were emphasized. The success of Canada Methodists, who hold regular mass missionary meetings, was alluded to. The importance of having a list of returned missionaries, so that these noble men and women could be utilized to reach the ears of the people, was enforced, and Dr. Baldwin was requested, by vote of the convention, to furnish such a list.

In the evening the Doctor spoke of "The Work of our Church in the Orient." G. W. BUZZELL.

TEMPERANCE ITEMS.

—Sacramento, Cal., has passed an ordinance making it unlawful for any person under 17 years of age to smoke cigarettes within the corporate limits.

—A Swedish paper has just been secured to Temperance. It is published in Jamestown, New York, by C. A. Sherlin & Co. It is in its seventeenth year and has a circulation of 5,000. The question now is to get it into the hands of the 150,000 Swedes in the East.

—The women engaged in carrying on the Massachusetts Home for Intemperate Women, the first of its kind founded in the United States, are very much encouraged by their success. The Home is located at 41 Worcester Street, Boston, and is industrial as well as reformatory. A large laundry receives work from all parts of the city; plain sewing and button-holes are done with exquisite care. No matter how poor, forlorn, or friendless the woman is when she enters this friendly refuge, she is never sent away without a place to go to and clothing suitable for her needs. The secret of success lies in the fact that a strong home influence is thrown around every inmate; there is an immense saving power in the work, and industry rules in every department. All women labor who are strong enough to do so; if ill, they are kept in their rooms and nursed back to health, if possible. —Union-Signal.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELIZA A. GORR, of Terrace Street, Boston.

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or cleaning house with ordinary soap is like rolling a heavy stone uphill; it takes man strength and a good deal of it. The same work done with Pearline is like rolling the stone down hill—it's easy; quick; true; goes right to the mark; and with very little labor. All dirt must go before PEARLINE. It robs woman's hardest work of its drudgery—a praiseworthy theft, by the way. The question is—does it or does it not hurt the hands, clothes or paint? We tell you it don't—but we are interested (as well as you)—so ask your friends who use it; you'll find most of them do; the annual consumption is equal to about three packages a year for every family in the land. But better yet—get a package (it costs but a few pennies, and every grocer keeps it), and try it for yourself—your gain will be larger than ours.

Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous.

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Review of the Week.

Tuesday, April 8.

— Mr. Gladstone favors the enactment of an International Copyright law.

— The village of Harper's Ferry, Ky., was destroyed by the recent tornado.

— The wills of two wealthy New Yorkers, bequeathing \$600,000 to charities, were filed for probate yesterday.

— It is reported that Prophetstown, Ill., has been swept away by a cyclone, and that many lives were destroyed.

— McGill University, of Montreal, has received, in round figures, the past year, donations amounting to a million dollars.

— Rev. Sam Small, who has recently joined the Episcopalians, began a series of week-day services, last evening, in the Church of St. John the Evangelist, East Boston.

— In the Senate, Messrs. Vance and Spooner made speeches on the Montana election cases. The House defeated the proposed measure to pension all veterans over sixty-two years old. The general Appropriation bill was reported. The House committee on Pensions ordered a favorable report on the Brookshire bill granting a pension to Mrs. Della T. S. Parnell, daughter of the late Admiral Charles Stewart and mother of Charles Stewart Parnell. The original bill, which provided for a pension of \$100 per month, was amended so as to reduce the pension to \$50.

Wednesday, April 9.

— Gov. Jackson, of Maryland, has signed the Australian Ballot bill.

— Mr. Julius S. Morgan, the eminent banker of England, died yesterday.

— It is predicted that the International Copyright bill will be passed by the present Congress.

— Frederick Kimball, teller of the People's Savings Bank of Worcester, has stolen \$43,500 and is missing.

— Mr. Elbridge A. Pierce, recently Superintendent of the Boston and Hingham Steamboat Company, is dead.

— E. B. Purcell, of Manhattan, Kan., proprietor of the Manhattan Bank, has suspended. Liabilities about \$500,000.

— Congressmen are happy in view of the decision of the Court of Claims, which will enable them to secure a return of the money stolen by Sillcott.

— A terrific wind, rain and hail storm passed through sections of Ohio, Michigan and Illinois, yesterday, doing a great deal of damage to property and killing many people.

— The Senate passed the free-duty St. Louis exposition bill. The anti-trust bill was passed. The House discussed appropriations for new war vessels. The bill to define offenses and futures and to impose a special tax on dealers was considered.

— Judge Ely of the Municipal Court finds, as the result of the inquest on the death of Mr. George H. Bradford, who was killed by a West End electric car a few weeks ago, that the driver was at fault in not stopping his car as soon as he ought to have done.

Thursday, April 10.

— A letter has been received at Zanzibar from Dr. Carl Peters.

— Ex-Speaker Randall is growing weaker gradually, and his death is evidently near at hand.

— The first contingent of Swedish emigrants for Vermont has sailed from Liverpool.

— The United States Rolling Stock Works, at Decatur, Ala., were burned last night; loss about \$300,000.

— An amendment to the Canadian Budget, favoring reciprocity, was defeated in the Dominion House of Commons.

— The speed of the steamer "Augusta Victoria" was found to be greatly increased by giving her a three-kilowatt engine.

— A storm of wind, rain and lightning did great damage in Ohio and western Pennsylvania. A number of lives are known to be lost.

— The Hale battleship was reported in the Senate. The Chinese census enumeration bill was taken up. The House continued its discussion on the Naval appropriation bill.

Friday, April 11.

— Nine hours will constitute a legal day's work for State and other public employees.

— Hon. Jeremiah Smith, of Dover, N. H., has been confirmed as State professor of law at Harvard.

— The Iowa Senate came to a vote on the passage of the liquor license bill. It was defeated, 21 yeas, 29 nays.

— The new White Star steamship "Majestic" made her first trip to New York, in 6 days, 10 hours and 30 minutes.

— An additional theft of \$56,000 of Maryland bonds has been traced to State Treasurer Archer who has been arrested.

— Six steamships landed 3,081 immigrants at Castle Garden yesterday. More than 1,000 came from Naples in the steamship "Victoria."

— In the suit of the heirs of Thomas Welch vs. the Maine Central R. R. for \$30,000 for injuries to Welch, of which he died, the jury yesterday returned a verdict of \$5,000.

— Violent demonstrations were made in Valencia against Marquis Cerralbo, the Carlist leader. The streets were barricaded by mobs and the city is under military rule.

— La Paix, supposed to be inspired by President Carnot's secretary, says there is talk of the possibility of an agreement between France and Germany, to be followed by a general disarmament.

— The Senate continued to discuss the Montana case, but did not reach a vote. The House struck out of the Naval appropriation bill the paragraph providing for three battleships, but retained the provision for an armed cruiser.

— The largest tree in the world, according to statistics lately published by the Italian government, is a chestnut standing at the foot of Mt. Etna. The circumference of the main trunk at 60 feet from the ground is 212 feet.

— The Oregon Railway Extension Company have filed supplementary articles of incorporation, at Olympia, Wash., empowering them to build 4,000 miles of railroad in Oregon, Washington, Idaho and Montana. It is understood that the company is backed by the Union Pacific.

Saturday, April 12.

— Amendments to the World's Fair bill provide for a naval display at Washington.

— Henry M. Stanley arrived at Rome. He was greeted with cheers and vivas by a great crowd.

— The President is to give to-day to Joseph Francis, the inventor, the medal voted to him by Congress.

— About 1,500 men, employed in the building trades in New York, are on a strike because non-union men have been employed.

— The Republican city executive committee of Jersey City has decided to contest the election of Mayor Cleveland, whose majority was 2,000.

— The excitement in the New York wheat market yesterday was at white heat, the transactions amounting to more than 20,000,000 bushels.

— The liabilities of E. B. Purcell, of Manhattan, Kan., foot up \$452,000. His heaviest creditor is the Fourth National Bank of Philadelphia, \$90,000.

— The outrageous conduct of a Russian Governor in Eastern Siberia, who insisted on flogging a female prisoner and causing her death, added a sad chapter to the long list of Russian atrocities in Siberia.

— The Senate further discussed the Montana case, and will probably dispose of it on Monday. The World's Fair bill was reported with important amendments. The House took up a Virginia contested election case.

— George H. Stuart, prominent in commercial, financial and religious circles of Philadelphia, died yesterday at the age of seventy-four years. He was the leading spirit in organizing the United States Christian Commission in New York in 1861. He was its first and only chairman, and raised about \$600,000 for the purpose of supplying soldiers with those temporal and spiritual comforts which were not furnished by the government.

— The Rt. Rev. Edward Parry, D. D., Suffragan Bishop of Dover, Eng., is dead. He was the only surviving son of the late Rear Admiral Sir Edward Parry, the Arctic explorer, and was the brother of Commander Charles Parry, R. N. He was the first suffragan bishop consecrated in the Anglican Church for 300 years. Bishop Parry's earlier life, after graduating at Oxford in 1850, was spent in various relationships.

— The will of the late John S. Farlow bequeaths the income of various sums to relatives, the principal to be divided, upon the death of the legatee, as follows: Home for Aged Men and Home for Aged Women, \$5,000 each; Massachusetts Charitable Eye and Ear Infirmary, \$2,500; Massachusetts Society for the Prevention of Cruelty to Animals, \$2,500; Newton Cottage Hospital, \$5,000; Home for Aged and Friendless Women, \$2,500; Consumptive Home, \$2,500; Massachusetts Horticultural Society, \$2,500; and Newton Horticultural Society, \$2,500. The bulk of the estate is to be invested for the benefit of his widow and children.

Monday, April 14.

— Hon. Samuel J. Randall died at 5 o'clock Sunday morning.

— The Providence elections give the Democrats control of the Rhode Island election.

— S. E. Proctor proposes to enlist one thousand Indians in the regular army.

— Stanley says that Emin Pasha was friendly until he fell into the hands of the Germans.

— The Senate passed the bill transferring the management of the Weather Bureau to the Agricultural Department.

— Marquis Tene, the well-known Chinese statesman and former Minister to the Courts of London, Paris and St. Petersburg, is dead.

— Isaac Sawtell, now held on the charge of having murdered his brother, has made a statement declaring that he was a party to the tragedy, but unsuspectingly so.

— Everett O. Fisk & Co., 73 Tremont Place, Boston, issue their "Manual" of the Boston, New York, Chicago, and Los Angeles Teachers' Agencies for 1890-91. It is an interesting pamphlet, giving much valuable information concerning the schools and teachers of the country, and is one of the most trustworthy agencies are instrumental in satisfactorily serving all the parties in interest.

THE CONFERENCE.

[Continued from Page 5.]

Spencer the Church Extension, Dr. Gray the Freedmen's Aid, etc.; Dr. J. C. W. Cox, a former member of this body, a man whom his conferees of an earlier day will delight to honor, will represent the Sunday School and Tract cause, Dr. Breckinridge the M. E. Hospital at Brooklyn, Dr. Payne the Educational Society, Rev. F. H. Knight and others the Epworth League. Other interests will be represented by other speakers, for of course Dr. Warren will be present to speak for Boston University, and the new president, Dr. B. P. Raymond, to speak for old Wesleyan; Dr. Parkhurst, editor of ZION'S HERALD, will be there to advocate the value of his paper to New England Methodism, which fortunately does not depend upon its seniority, but upon other and more intrinsic values belonging to the Herald. Besides these, some very elect ladies, whose names we would be more than glad to give if they were known to us, will be present to represent the two Women's Missionary Societies. A richer and more enticing bill of fare could scarcely be desired, and well-nigh impossible to provide. A good meal and denominational digestion will be required by those who shall venture to partake of all these super-abounding delicacies, or serious consequences may ensue.

On account of the location of Brattleboro in the extreme southeast corner of the State, it has been thought that fewer of the preachers' wives will be in attendance than in other years. Latest information shows this to be an erroneously-formed opinion. They are likely to be present in their usual numbers and force. Their presence will add grace and cheer to all our gatherings, and this writer has only words of cordial welcome to extend to all who come, and words of sympathetic regret to all who are obliged to stay away. Springfield District is proud to have the honor of entertaining the Conference, and will probably bid for the same honor in 1891.

The work of an Annual Conference, however, is not wholly made up of amusements, socialities, etc. Plenty of routine work has to be attended to, and grave questions of law involving personal character and standing may demand attention. A Conference of ministers is the last body in the world to wink at the serious faults of one of its members; yet so jealous are they for the rights of each other, they will not allow a brother to be slaughtered by irregular proceedings, or because a prejudiced populace is unjustly clamoring for a victim. What the coming Conference shall reveal in this direction your Conference scribbles will tell to the readers of the good HERALD. Or, if for any reason he shall not, with the editor's permission, this correspondent will.

Not thus truly was it intended to write when pencil was taken in hand. But the meeting of an Annual Conference within any one of our districts is not the occurrence of every week, and your scribe for Springfield District, being fully aware of this fact, seeks daily to emphasize the event. It was mainly intended to write up two recent quarterly meetings, one at White River Junction and Olot, and the other at Woodstock and Quechee. Special interest was attached to both of these meetings. At White River Junction 31 persons, including both preachers, were baptized, 46 received on probation, and 93 spoke in the love-feast. The day was especially profitable in all respects. The new church at Olot will have been dedicated by Bishop Andrews ere this item shall reach the HERALD readers. The date of dedication is April 16. Apropos to this, it may be stated that the church at Brattleboro is to be dedicated on the evening of the same day by the same honored official. Some nine years ago Bishop Andrews, then on his way to the Bradford Conference, preached an opening sermon, but there being a debt upon the property, it was not dedicated. The coming of the Conference, the debt having been canceled, affords an opportunity for the formal dedication of the property.

Bro. J. Hamilton has been unanimously elected to White River Junction for the third year, and Bro. W. I. Todd has been cordially requested to return to Belton Falls for the fourth year. His friends surprised him on the evening of the 9th inst. by gathering in the church parlors and sending a delegation for the pastor and his wife. A pleasant social time was the result, and between \$20 and \$30 was presented to the pastor. The churches which did not send their ministers to Conference in this way can get ready to greet them thus on their return. Please don't forget!

St. Johnsbury District.
Correspondence.—In the HERALD's report of preachers' meeting, signed "H."—vide issue of 26th ult.—it is stated that "a resolution was adopted protesting against the practice of transferring ministers from other Conferences to fill the better pulpits of the State." There must have been some misunderstanding. Several of the brethren have communicated with the writer, stating that such a resolution was proposed, but, on vote, was laid on the table.

One of our poetical brethren, Rev. A. Scribner, has, it is stated, a book of poems in the press of the Barton Monitor. Bro. Scribner is an excellent preacher and a good writer, and it is to be hoped his book will have a good sale, especially as his health will not, probably, permit him to take an appointment at the coming Conference.

Rev. G. M. Curl, of St. Johnsbury, is reported to have preached "A very fine Easter sermon last Sabbath." Bro. C. has had a good year at St. Johnsbury, and has met with much success.

The popular pastor of Glover, Rev. W. S. Jenne, will, on account of ill-health, be obliged to lay off for a year. Sister Jenne has also been very seriously ill, but latest reports state her to be improving. May the consolations of the Spirit be given in great measure to our brother and sister!

Rev. Geo. L. Wells, of Greensboro, has won the affections of his people. His labors have been very arduous during the past year, in consequence of painful sufferings from a very distressing disease. It is probable he will ask for a superannuation relation, though if very light work could be found him, he might feel equal to it. Bro. Wells is a faithful, earnest minister of the Gospel.

Success continues to attend the labors of Rev. A. L. Cooper, D. D., at Island Pond. The church is growing and developing strength in all its branches. The Epworth League, organized a few months ago with thirty members, is meeting with much favor among the young people. It holds weekly meetings with good interest, and has undertaken the work of re-arranging the vestry of the church and adapting it to the needs of the League and the social gatherings of the church. This work is well advanced and the expense largely provided for. The Ladies' Aid Society, also, after two years or more of inactivity, has been revived, and recently held a successful sale and entertainment. As a result, quite a large floating debt has been paid and provision made to meet all current expenses of the year.

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TEN DAYS' EXCURSION CHATTANOOGA and Return. \$50.

Messrs. RAYMOND & WHITCOMB

WILL personally conduct an excursion of the East Chattanooga Land Company to Chattanooga, Tenn., May 8, 1890, to attend the sale of city and railroad lots of this company, May 8, at 1 P. M. All transportation and living expenses of excursionists during the trip and while in Chattanooga included in the \$50, and the company will spare no effort to make the trip thoroughly enjoyable to all participants.

The value of the East Chattanooga Land Company's property is assured by its absolute independence to the growth of the most enterprising and successful city of the whole South, Henry A. Peavey, Esq., President of the Thompson-Houston Electric Company, says: "East Chattanooga has greater advantages as a site for a town or city than the city of Chattanooga itself. It will be a prosperous town. It cannot be stopped. It has got to come."

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